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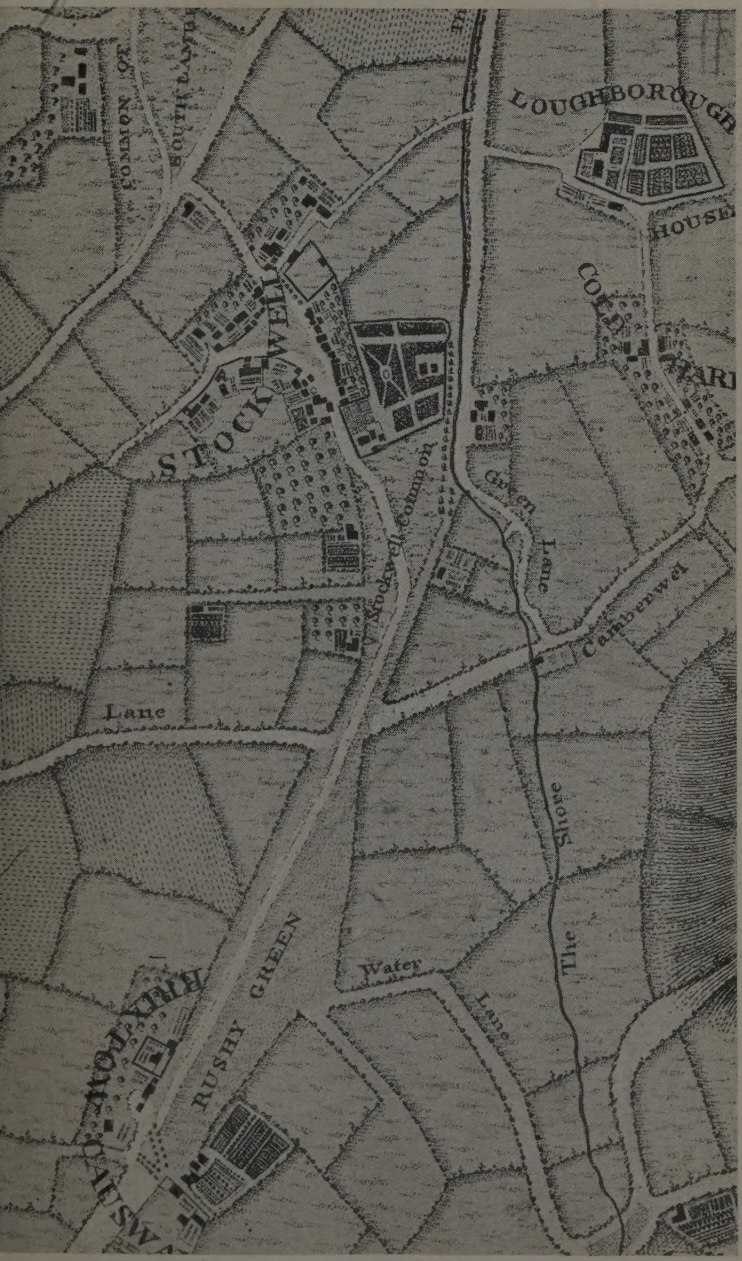

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CLAPHAM

AND THE CLAPHAM SECT

"OUR CLAPHAM FOREFATHERS"

by

Rev. T. C. DALE, B.A., F.S.G.

Being a list of inscriptions from the ancient churchyard of Clapham.

Price Five Shillings.

Copies may be had from Mr. A. BACHHOFFNER, Bookseller, 204, High Street, Clapham, London, S.W. 4

Clapham Common, 1820.

CLAPHAM
AND THE
CLAPHAM SECT

CLAPHAM COMMON, 1784

PUBLISHED FOR
THE CLAPHAM ANTIQUARIAN SOCIETY
BY EDMUND BALDWIN, HIGH STREET
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PREFACE.

THIS book, which is produced by the Clapham Antiquarian Society, contains things old and new—in the sense that some part has been published before.

The reprints are the Clapham Section of Manning and Bray's History of Surrey, and the ancient wills and parochial extracts from "Clapham before 1700." Both these works are unobtainable save by collectors, and both have been amplified and corrected for this book.

The new portion consists of an account of the "Clapham Sect" by R. de M. Rudolf, and contributions by the Rev. T. C. Dale, Gordon S. Maxwell and J. H. Michael Burgess. The whole affords glimpses of life in Clapham from the time it emerged into history as a small Saxon hamlet until its present state as a populous London suburb.

It is hoped that this volume may interest not only those living in Clapham, but all who care to turn from the rush and clatter of to-day, and seek rest by dipping into the quiet annals of the peaceful past.

The thanks of the Society are due to Mr. E. Baldwin, the proprietor of the *Clapham Observer*, who, by printing the contents of this book in a series of articles, has enabled it to be sold at a price within the reach of most people.

NOTE.

The publishers wish to acknowledge the courtesy of Messrs. Methuen and Co., Ltd., for permission to reproduce in this book the chapter "Old Clapham To-day" from "Just Beyond London," by Gordon S. Maxwell, and also for the reproduction of the picture "Wren Houses, Old Town, Clapham," by Donald Maxwell, from the same book.

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This engraving, from Harrison's "History of London," shows the Long Pond and South Side with distant view of the (new) Parish Church.

Page 14.—Old Parish Church, Clapham. N.E. View.
Line drawing, dated 1757. In the extra-illustrated Manning and Bray's "History of Surrey." British Museum.

Page 40.—Bartholomew Clerke. Mural Monument.
This illustration is taken from a water-colour drawing in the possession of the Society, formerly in the Gardner Collection. It is an excellent example of an Elizabethan wall monument. For full description see "Our Clapham Forefathers," page 93.

Page 88.—Old Parish Church, Clapham. North Aisle.
In 1776 the original Church was almost entirely destroyed. The only portion remaining being the North or Hewer Aisle. This was eventually pulled down in 1814 to make room for the present St. Paul's Church. The illustration is from a rare sepia-drawing in the extra-illustrated Manning and Bray's "History of Surrey." British Museum.

Page 109.—Battersea Rise House. The Oval Library.
"The principal sitting-room, known as the Library, is a lofty oval saloon said to have been designed by Pitt on one of his visits to his brother-in-law, who was Mr. Thornton's tenant at Broomfield. The room was curiously wainscoted with books on every side, except where it opened on the lawn." (John Telford, B.A., "A Sect that moved the world.") The bust on the right is Nolleken's bust of Pitt: the picture over the chimney piece is that of Henry Thornton by Hoppner. In this room the famous anti-slavery campaign was organized. (Reproduced by the courtesy of Mrs. Percy Thornton.)

Page 120.—Sisters' Houses, North Side, Clapham Common.
Of these two old houses only one remains, now the Rochester and Southwark Diocesan Deaconess' House. The one on the right was pulled down some years ago and No. 110 now occupies the site.

Page 133.—Lark Hall. 1790.
This illustration, taken from an aquatint, shews the charming rural aspect of the district now known as Larkhall Lane. The old Inn shown probably carried on the name of a small property situated near or upon the site.

Page 161.—Nos. 39-43, Old Town. "Wren Houses," by Donald Maxwell.

Local tradition says that these three houses were designed by Wren. The official description given by the Royal Commission on the Ancient and Historical Monuments in England (West London) is as follows: "Range of three houses, Nos. 39-43, Old Town, on E. side of street . . . . . was built c. 1710 . . . . .". By the courtesy of Donald Maxwell, Esq., and Messrs. Methuen.

Page 172.—The Manor House, Clapham.

No date. Probably about 1820. An uncommon view of the old Elizabethan Manor House in the possession of J. H. Michael Burgess, F.R.G.S.

Page 188.—The Atkins Monument.

From a water-colour drawing in the possession of the Society, formerly in the Gardner Collection. The illustration was drawn before the partial destruction and removal of the statuary and shows only the back or wall portion of the once elaborate monument; the recumbent figures of the parents are not shown. For description see "Our Clapham Forefathers," pages 89-90.

Page 192.—Communion Plate.

This Plate was presented to the Parish Church of Clapham in 1681, and was re-gilt by Abraham Atkins, Esq., in 1776. It is now (1927) on loan at the Victoria and Albert Museum. It comprises a Pair of Communion Cups with Paten Covers: Silver-gilt: Maker's Mark D G between two fleur-de-lys. English: London Hall Mark for 1681-82. From a photograph by E. Yates, Esq., and kind permission of the V. and A. Museum.

Page 145.—Clapham Common. 1823.

The illustration is from a lithograph in the possession of the Right. Hon. John Burns, P.C., LL.D., and is re-produced by his courtesy. It depicts "The Pavement" as known by Macaulay and members of the "Clapham Sect."

The End Papers.—Clapham as depicted by John Rocque, 1746.

The end-papers comprise two sections of Rocque's Map of the Environs (10 miles round) of London. (From originals in possession of J. H. Michael Burgess, F.R.G.S.)

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BATTEN.—CLAPHAM, with its Common and Environs; containing an Historical and Topographical description of the Parish and Manor, principally extracted from Parochial Documents; with a catalogue of Indigenous Plants growing in the neighbourhood. List of Population, Rates and other Parochial Occurrences, from 1603 to 1827, and a List of the Inhabitants, corrected to 1841. Embellished with five views of the Church and Common, drawn expressly for this work. CLAPHAM: David Batten. 1841.

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HISTORY OF CLAPHAM

from Manning and Bray's History of Surrey

Also a List of

THE RECTORS OF CLAPHAM

with Notes and Additions

by

Rev. T. C. DALE, B.A., F.S.G.

History of Clapham.

The Account of Clapham given by the Reverend Owen Manning, B.D., and William Bray, in their "History of Surrey," published in 1814.

A parish about four miles from Westminster Bridge, on the road to Epsom, and in that to Sutton and Reygate, is bounded on the East by Lambeth, by Battersea West and North, and Streatham on the South. It contains 1,120 acres, of which the greater part is pasture, the soil light and gravelly.

The Common, called Clapham Common, contains 202 acres. It was little better than a morass, and the roads over it almost impassable, till the late Christopher Baldwin, Esq., by his private influence and his exertions as a magistrate, brought it into its present state, by mending the roads, and draining and planting it. The trees are so disposed as to give it the appearance of a Park. Mr. Lysons says, that a few years before he wrote (1792), Mr. Baldwin sold 14 acres near his house for £5,000, being £375 an acre. In 1810, Mr. Robert Thornton sold his land here at £500 an acre.

There has been a dispute of very long standing between the Parishes of Clapham and Battersea respecting part of this Common; Battersea claims about half, but the Inhabitants of Clapham insist that the whole, as far as Battersea Rise, is in their Parish. In 1716, the Inhabitants of Battersea inclosed with a ditch and bank that part which they conceived to be within their boundaries; the Inhabitants of Clapham filled up the ditch and levelled the bank, for which an action of trespass was brought by Lord Viscount St. John, then Lord of the Manor of Battersea, which was tried at the Lent Assizes at Kingston in 1718, when his Lordship suffered a non-suit. The

Inhabitants of Battersea however keep up their claim, by including the disputed ground in their perambulations. [Lysons' Additions (from the information of the Rev. Mr. Venn, Rector of Clapham), p. 18.]

That part of the Common which is next Wandsworth is called Battersea Rise, and has many large houses, of which the late Thomas Astle, Esq., had one. That very eminent citizen, Sir John Barnard, spent the latter part of his days in honourable retirement at his house here, where he died in 1764, but he is buried at Mortlake. [His wife, Alice, however, was buried at Clapham in 1736.]

Near the road from Clapham to Wandsworth is a reservoir of fine water, from which the whole Village is supplied; the well was formerly so small that a sufficient quantity of water could not without difficulty be procured from day to day.

About the beginning of the eighteenth century several Roman antiquities were found in some fields belonging to Mr. Hewer by labourers digging for gravel.

The Manor House is near the old Church, and has for many years been used as a Boarding-School for Ladies. An octagonal tower, the base of which forms a bow-window in a large room, rose higher than the rest of the house, as is seen in the prints taken of it; but the upper part has lately been taken down. Mr. Lysons, in the Additions to the Environs of London, says it is most likely that it was built by Bartholomew Clerke, Dean of the Arches, and Lord of this Manor, who died in 1589. The circumstance of Queen Elizabeth's dining at Clapham in 1583 (probably with this Dean) is mentioned in the Churchwardens' Accounts of Lambeth.

In 1808 the Rental on which the Property Tax was paid was £22,400. The Land Tax was £738 10s. 3d.; House Tax £1,988 2s. 1½d.; Windows £3,781 10s. 6d.; Servants £647 3s. 6d.; Pleasure Horses £689 12s. 0d.; Draught Horses £65 2s. 0d.; Carriages £846 8s. 6d.; Armorial Bearings £119 2s. 0d.; Hair Powder £134 4s. 10½d.; Dogs £54 15s. 6d.

In the time of King Alfred, Aelfrid a duke gave 30 hides of land in Cloppeham to Worburgh his wife for life, remainder to Ald'hdryth his daughter and her issue; and if none, then to his next kin by his father, paying her half the value; the owner of these lands to pay 200 pence a year to the Monks of Chertsey.

Goisfrid de Manneville holds Clopeham. Turburn held it of King Edward. Then it was taxed for 10 Hides (1,000 acres), now for 3 Hides. The Arable Land consists of 7 Carrucates (700 acres). In Demesne there is 1 Carrucate and 8 Villans, and 3 Bordars with 5 Carrucates. There are 5 acres of Meadow. In the time of King Edward it was worth £10 (£600); afterwards the same; now £7 10s. 0d. (£450). The Inquest of the Hundred say that Goisfrid has this Manor unjustly, because it does not belong to the land of Asgar; but that Goisfrid gave of this Manor in alms to the value of 20 shillings (£60); (but it is not said to whom it was given).

It appears by the above that Geoffrey de Manneville was in possession at the time of the Survey; but he held it unjustly, because it did not belong to the land of Asgar. It seems therefore that Geoffrey had had a grant of Asgar's lands, and under pretext of that, took possession of Clopeham, though it had never been Asgar's. He however kept it, and Nigel de Manneville was lord here in 1103. How much longer it continued in that family does not appear; but after it was alienated it was still held of the Honour of Mandeville. [Harl. MS. 313, fo. 16: Inq. P.M. of Sir Henry Atkins, 1638.]

Pharamus de Bolonia, nephew to Maud wife of King Stephen, became possessed of this Manor; his daughter and heir, Sibell de Tingria, married Ingelram de Fienes, who was slain at the Battle of Acon in the Holy Land in 1190. [Collin's Peerage, 1756, IV., 437.] A Charter of King Richard is extant, which restores to her this Manor with all its privileges, as it was enjoyed by her husband and her father; and empowered her to marry whom she pleased. [Cart. Ant. A., 36.] William her son and heir was living 8 John 1207, and died 25 Henry III. 1241, leaving Ingelram his son and heir, who was succeeded by his son William, living in 54 Henry III. 1270, and who in 7 Edward I. 1279, is stated to have held it of the Earl of Hereford, the mesne lord between him and the King.

William de Fienes died seised of it 30 Edward I. 1302. In the Inquisition taken on his death it is stated that he sometime held 20 marcs annual rent out of the Manor of Kersalton [*i.e.*, Carshalton], whereof he enfeoffed William de Ambezas and Joan his wife, and their heirs, and [held also] the Manor of Clopeham in capite of the Earl of Hereford and

Essex, by the service of suit to the Courts of Hereford and Blaunchapeltone in London; and that he had enfeoffed Thomas Romeyn and Julian his wife and the heirs of Thomas, of this Manor. It was found that John was his son and heir, aged 24. In the 3rd year of Edward II. Thomas and Julian had grant of free warren. Julian died 19 Edward II. 1326, seised of this manor, capital messuage, 254 acres and a quarter of arable land, 20 of meadow, 140 of underwood, and 6 of pasture, rents of assize of free tenants and bondmen £9 11s. 9¾d., 3 cocks and 6 hens; the whole being of the value of £28 15s. 7½d.; leaving her daughters her heirs, viz., Roese wife of John de Burford, and Margery wife of William de Weston, who was of Albury in this County.

In 2 Edward III. 1329, Roese de Burford and William de Weston and Margaret his wife were found to hold this Manor of Humphry de Bohun, then within age and a ward to the King. At length Clopham fell to the share of Weston, and continued in that family till the time of Henry VI.

In the 13th [year of] Henry VI. 1435, it was found that this Manor had been settled on William Weston and Agnes his wife, and the heirs of their bodies; that William died 28 August last; that Robert was his son and heir, aged 22; and that Agnes was then the wife of John Founteyne. In the same year Robert de Weston, son and heir of William Weston and Agnes his wife, released divers parcels of land here to the said John Fountain. In the next year he released to him 8 messuages, 140 acres of land, etc., and £10 9s. rent in Guildeford, etc. In the 15th year he conveyed to John Machon a field called Wodefield, pertaining to the Manor of Clapham, containing 300 acres; and on 16 February in the following year he conveyed the Manor to William Wetenhale, citizen and grocer of London, and Margaret his wife, John Olton, clerk, and others. This however seems to have been only a conveyance in trust, for in the 18th year he, styling himself now Lord of Clopham, ratified a deed of Thomas Romayn, formerly lord, made in the 20th Edward II. 1327, to John Rous, of a messuage, and 24 acres of land in this Vill, with common of pasture for 600 sheep and 30 beasts, viz., oxen and cows, on the demesne pastures, feeding in all places where the beasts of the Lord feed, and rendering 8s. 2d. a year; of which tenements Adam de Barton and Agnes his wife were at that time seised to them and their heirs.

Richard Gower, Esq., died possessed of this Manor 11 Edward IV. 1472. John Gower; probably son of Richard, took part with Henry VI., and was with that King at Palm Sunday Field, and with Edward Prince of Wales at Tewkesbury Field, where Gower was slain, and attainted. It seems that this Manor was thereupon granted to George Ireland and Margaret his wife; for in an Inquisition taken 29 October 13 Edward IV. 1474, it was found that Ireland died seised thereof on 29 September then last, leaving Thomas his son and heir aged 12.

But in 1 Henry VII. 1485, a Petition was preferred in Parliament by Ann Pympe daughter of Reynold Pympe and Elizabeth his wife, cosyn and heir of John Gower late of Clopham in Surrey Squier then dead, that is to say, daughter of the said Elizabeth, who was daughter of Lowys, sister of the said John Gower, praying a reversal of his attainder, which had taken place on account of his being on King Henry's part, as above-mentioned. The Petition was granted. [Apparently, Ann Pympe came to some composition with the heirs of George Ireland for in an Inquisition taken 7 November in the 15th year of Henry VII. (1499) on the death of one William Fyssher, it was found that William held the Manor only for his life with remainder to William Ireland, and his heirs male, and that on the death of William Fyssher in September 1497, William Ireland entered on the Manor. It was described as consisting of 1,000 acres of pasture, and 200 acres of wood; as worth £40 per annum; as held of the Honour of Hereford, but by what service was unknown.]

No further account of this Manor is found till 15 Elizabeth 1573, when William Chelsham of London, mercer, died seised thereof, leaving William his son and heir aged 27.

In 1580, Sir Thomas Cokayne (Lord Mayor of London) conveyed it to Philip Okeover and Richard Crompton, perhaps in trust for Bartholomew Clerk, who was Dean of the Arches, and died seised of it 16 March 31 Elizabeth 1589, leaving Francis his son and heir aged 11. Francis presented to the Church in 1600 and 1604, and seems to have sold the estate to John Haulsey Gent., who presented to it in 1615. [Bishop of Winchester's Register, Bilson 16b and 43b.]

Shortly after it was sold to Henry Atkyns, Physician to King James I., who paid £6,000 for it, which according to a tradition in the

family arose from presents bestowed on him by the King after his return from Scotland, whither he had been sent to attend Prince Charles, then an infant, who lay dangerously ill of a fever. It has been said that he was offered the first Baronetage, which he refused, but his grandson Richard was so created, 12 Charles II. (1660). The last of the family who enjoyed that title was Sir Richard, fourth in descent, who had succeeded his brother, Sir Henry, and dying without issue in 1756, devised his estate to his sister Penelope, wife of George Pitt, Esq., of Stratfield Say in Hants, who was created Lord Rivers in 1776. This lady is still alive [*i.e.*, when Manning wrote; she died February 8th, 1795], but has been long separated from her husband. Mr. Lysons said in 1792 [Environs, p. 161], that within the then last 19 years the rental of her estate here had been raised from £1,335 to £2,031. Her life-interest has been purchased by Samuel Thornton, Esq., M.P., for this County.

[From the Feet of Fine for Surrey, Hilary Term, 14th year of James I. (1616), and Hilary Term in 6th year of Charles I. (1630), it appears that Henry Atkins, Doctor in Medicine, bought the Manor of Clopham als. Clapham with appurtenances and 16 messuages [including no doubt the Manor House], eight cottages, two windmills, two dovecots, sixteen gardens, sixteen orchards, 150 acres of [arable] land, 100 acres of meadow, 150 acres of pasture, 200 acres of wood, 600 acres of gorse and brushwood [*i.e.*, the Common; in a deed of 1682 this had been reduced to 200 acres, while the arable land had grown to 600 acres], and common of pasture [*i.e.*, rights of pasturage] with the appurtenances in Clapham, and the advowson of the Rectory of Clapham. In the Inquisitions taken in February, 1634, after the death of Henry Atkins (described as "Doctor in Medicine and in the same Art of the Council of our Lord the King"), and in August 1638 after the death of his son Sir Henry Atkins, Knight, it is stated that his lands in Clapham belonged formerly to William Gilley, John Strange and Matthew Paris. In the Foot of Fine of 1630 mentioned above, Dr. Atkins is said to have paid £700 to Gilley, Strange and Parrys for the Clapham property as enumerated above, while in the Foot of Fine of 1616, he is recorded to have bought precisely the same property from John Haulsey and his wife Anne for £480. Apparently what actually occurred was that Dr. Atkins

first bought up the Haulsey interest, which may have been a reversion or a mortgage, in the Manor of Clapham in 1616 and then in 1630 acquired the freehold from Gilley, Strange and Parrys. It is not possible to be sure that the amount recorded in the Foot of Fine was all the consideration that actually passed between the contracting parties, but £1,180, considering the greater value of money in those days, would seem to be a not unreasonable price for the property acquired by Dr. Henry Atkins. Mention is made in his Inquisition of " the wood lately converted into pasture, and arable lands containing 70 acres, called Lord Montague's Wood, or Stockwood, in Clapham," and also of a windmill on Clapham Heath. Besides his property in Clapham, Dr. Atkins owned the Manor of Tickford, in Tickford and Newton Pagnell, Bucks, " the capital messuage or mansion house of the late Priory of Tickford," another capital messuage and lands in Ravensden and Thurley, Bedfordshire, together with lands in many parishes in Essex. He owned also the advowson of the Rectory of Newport Pagnell, Bucks. Clearly therefore Dr. Henry Atkins had practised his art to considerable profit. His will, dated 14th September, 1633, proved in the Prerogative Court of Canterbury 7th September, 1634, begins as follows, " In the Name of God, Amen. I Henry Atkins, Esquire, Doctor in Phisicke and one of his Majestie's Phisicians in Ordinary, being now grown into years and at this present somewhat in firme of body but I thanke my God of good and perfect memory and ability of mynde. First for my soule I do most willingly surrender the same into the hands of my Creator and Redeemer, expecting the salvation therof through the merits of his death and passion. And for my body, from earth it came and to earth shall it return by such decent of [sic] burial as seem best to my executor, the same not to be pompous or vainglorious for the glory therof I expect at the general resurrection when it shall be raysed up a glorified body." He leaves to the Poor of the parish of Christ Church, London [*i.e.*, Christ Church, Newgate Street, E.C.], " where I have lived many years," £40, and a like sum to each of the parishes of Newport Pagnell and Great Barkhamstead, Bucks, for their poor. To Mistress Carpenter, " niece to my late wife £100." To Mr. Gurgayne [possibly the Dr. Gurgayne who from 1663 to 1675 was Rector of Clapham] £30. To Peter Tompsonn my servant £50 " if in my

service at my decease," and to each other servant one pound. The residue he leaves to "my welbeloved son," Sir Henry Atkins, Knight, whom he appoints Executor. The amounts mentioned should be multiplied by at least ten to arrive at their present value, so that it will be seen that Dr. Atkyns' legacies both to the poor and to his old servant were distinctly liberal.]

[The following account taken from the Calendar of Close Rolls for the year 1326, a few years before the birth of Chaucer, is interesting as showing the conditions of life in the days of King Edward II.

The Manor of Clapham did not comprise the whole of the parish. There was another large estate, at a later time the property of Sir Dennis Gauden, as well as two or three small properties. The population of the Manor in 1326 may be roughly deduced from the particulars given.

The inhabitants consisted of the Lord of the Manor, certain free tenants, 31 bondmen, and 4 cottars. A cottar in the Domesday Book is a villein who held a cottage, and some land usually 5 acres on the condition of doing certain services. Unfortunately the number of the free tenants is not given, and the situation is further complicated by the fact that a free man might be and often was, a customary tenant, *i.e.*, held part or all of his land on the condition of doing certain services. At the Court-leets held twice a year each person in the tithing gave a penny. The proceeds were 2s. 8d. for the lord, and 3s. for the king, which gives 34 persons who paid this due. If we suppose that the cottars were excused payment on account of the smallness of their holdings, we get 3 free tenants only. Still, however the classes were divided, we get with some certainty a population of, let us say, 40 households (including the cottars, and the lord) which at five persons to an household gives 200 in all, and if we allow another 150 for the part of Clapham outside the Manor, we get a population for Clapham in 1326 of some 350 persons, an estimate that does not seem unreasonable.

The value of the services of the customary tenants and the cottars is very carefully estimated as worth £5 2s. 6d. in addition to which the rents (including those paid by the free tenants), perquisites of the Manorial Court, etc., amount to £10 2s. 3d., a total burden of £15 4s. 9d. If we multiply this by 100 to arrive at the

present day value of money, we get £1,523 15s., an average of nearly £44 per annum for each of 34 tenants.

It will be observed that all the services that could be demanded from the tenants are very carefully laid down. It was the duty of the Manorial Court consisting of a jury chosen by the customary tenants, and presided over by the lord or his deputy to see that the customs of the Manor were duly carried out and to fine offenders against these customs. Thus on the one hand encroachments by the lord were rendered difficult since the case was submitted to a jury consisting of the tenants themselves, while on the other hand the traditional services by which the land was held, were maintained. Each member of the Manor from the free tenant to the cottar had his own rights to which, with the tenacity of the Englishman, he held fast.

The village community of the Middle Ages was largely a self-governing body. The lord of the Manor was a petty king, but he was a strictly constitutional monarch.

"Partition of the lands that belonged to Juliana Romayn, deceased, etc., in the king's hands by reason of her death, made by William de Weston, escheator in cos. Surrey, Sussex, Kent, Middlesex, and in the City of London, by the assent of Roesia de Boreford, one of the daughters and heiresses of Juliana, and of William de Weston and Margery his wife, the other daughter and heiress of Juliana, according to the tenor of the king's writ sent to the escheator. . . .

There is assigned to her a moiety of the wood of Clopham, to wit on the east side, as enclosed by boundaries, and the said moiety contains 70 acres, worth 66s. 8d. yearly, price of an acre 11½d., more on the whole 5d. Also of the rent called 'cherset' [*i.e.* churchscott, contributions in money or kind made for the support of the clergy] 9 cocks and hens, worth yearly 2s. 7½d., price of a cock 1½d. and of a hen 1d. Also of the chief rent of the money given to the view [of frankpledge, *i.e.* a Court held for the members of a tithing or Manor] of Faukeshall [*i.e.*, Vauxhall] 14d.

There are also assigned to the aforesaid William and Margery the manor of Clopton [*i.e.*, Clopham, or Clapham] except a moiety of the wood in the same, to wit that on the east side towards Stokwell; to wit a messuage with garden, worth yearly in the fruit and herbage of the garden 5d.; a dovecot, worth nothing; in

demesne there 254 acres and 1 rood of land, worth £4 4s. 9d. yearly, price 4d. an acre, to wit 20 acres in La Hidehalle, 20 acres in Overwavermede, 12 acres in Netherwavermede, 8 acres in Goderichfeld, 6 acres in the same, 3 acres in Shortl [and], 4 acres in Shortelond, 5 acres in Leghamhale, 9 acres in Longelond, 6 acres in La Groveshote, 12 acres 1 rood in La Batteslond, 24 acres in La Fridayesfeld, 16 acres in La Breche, 14 acres Richemanneslond or Firsefeld, 16 acres in La Longelond, Shortelond, and Maltecroft, 5 acres in Hemereshull, 9½ acres in La Cherchehull, 2½ acres at La Pende near the church, 28 acres in Le Medshote, 5 acres in La Waterslade, 5 acres in Chekeneye, 3½ acres in Bradenham, 11 acres of land in La Clerkeslond in divers parcels, 8 acres of land formerly belonging to William de Kent, 1½ acres of land that were Le Maples at Withiebed. There are also there 20 acres of meadow, worth 66s. 8d. yearly, price 3s. 4d. an acre. Also a moiety of the wood there, to wit on the west side as divided by bounds, the moiety containing by estimation 70 acres, worth yearly 66s. 8d., price 11½d. an acre and 5d. more on the whole. Also 6 acres of pasture, worth 2s. yearly, price 4d. per acre. Also of the rents of assize of the free [tenants] and bondmen £7 11s. 9½d.; 6s. 8d. at Le Hokeday [*i.e.* the second Tuesday after Easter Sunday] of the money called 'cartselver'; 8s. 3d. at Midsummer of 'medselver'; 22d. of 'Romscot' [*i.e* Rome-scott, or Peter's pence, a penny paid by each householder having land of a certain value to the Pope of Rome] at St. Peter ad Vincula. Also there are there of the rent of assize of the bondmen 3 cocks and 6 hens at Christmas, worth 16½d., price of a cock 1½d., of a hen 2d. There are also there 31 bondmen, whereof five hold virgates and twenty-six hold half-virgates who hold amongst 17 virgates of land, which make 272 acres, each to gather, carry and spread the lord's dung whenever and as often as necessary throughout the year, and the work of each virgate is worth 6d. Total: 8s. 6d. Also each of the aforesaid bondmen having a plough or ploughbeasts shall come twice a year to the boonploughing [*i.e.* gratuitous ploughing] and shall plough for one day for winter seed and for one day at Lenton seed at the lord's meat, [*i.e.* the lord provided the day's victuals] and each ploughing is worth 1½d. beyond the meat. Total by estimation: 18d. Also they ought to harrow the land thus ploughed by them, and each harrowing is worth ½d. Total by esti-

mation 6d. Also each virgate of land ought to carry a cartload of brushwood for the lord's fire from his wood to his court, as often as he will, and shall have a faggot for each cartload, and the carriage of each cartload is worth 1d. Total of the value by estimation 2s. 10d., to wit each virgate twice in the year. Also each virgate or half-virgate ought to carry to London or elsewhere where the lord wills within the county of Surrey all sorts of victuals for the lord and his household, and each carriage is worth ½d. Total of the value of the same by estimation: 5s. 2d., to wit each of them four times a year. Also all customary [tenants] ought to find a boy to serve the thatcher covering the barn and cow-house when need be, and this work is worth yearly by estimation 12d. Also all customary [tenants] ought to repair suitably the walls about the said manor, to wit from a certain bank of the water on the south of the court to the churchyard, and the lord shall find what is necessary for repairing the said walls and the master-workman, and this work is worth yearly by estimation 12d. And in the same way they ought to enclose the lord's pinfold [*i.e.* the pound for confining stray animals] with earthen walls, and this work is worth yearly by estimation 3d. Also each virgate of land ought to harrow at Lenten seed daily with one harrow until the lord's plough be reached, and the harrowing of each virgate is worth 6d. Total, 8s. 6d. Also all customary tenants ought to wash the lord's sheep one day and shear them another day, and on that day they shall have all the cheese made from the said sheep, and if there be no cheese, they shall have bread and ale once a day, and the shearing of each customary-tenant is worth beyond reprise by estimation ½d. Total, 12d. Also each virgater ought to hoe with two men, and each half-virgater with one man, and they shall hoe until the hour of noon, at the lord's meat once a day without ale, and after dinner they shall go and hoe in winter no more, and the hoeing of each man is worth ½d. daily. Total by estimation, 3s. Also four cottars, who hold amongst them 4 cottages and 5 acres of land, and render yearly as above, and each of them shall hoe with one man as half-virgaters do at the lord's meat, as above, and the reaping of each of them is worth beyond the meat ½d. Total by estimation: 8d. Also each of the customary-tenants shall mow the lord's meadows, at the lord's meat twice a day, and shall have of the lord's grass as much as he

can lift with his scythe without aid, and the mowing of each of them is worth 3d. a day. The total is noted above with the rent under the title of 'medselver.' But the lord shall find a man to spread the grass, and the customary-tenants ought to gather, carry, and make into stacks the said hay within or without the barn at the lord's will, without meat, except that the lord shall find a master-stacker, and the work of each customary-tenant is worth 2d. Total: 5s. 2d. Also each of the said customary-tenants and cottars shall come to the lord's great boon-work in autumn with all his family, except his wife and shepherd, and shall work, at the lord's meat twice a day, without ale at noon, and with ale at supper, and the work of each is worth beyond reprise 1d. Total: 3s. 4d. And after that day each virgater shall come with two men, and each half virgater with one man, and they shall work, at the lord's meat twice a day as above, every other day until all the lord's corn be cut, and the work of each virgater is worth beyond reprise 2d. Total by estimation: 21s. 10d. Also the customary-tenants ought to bind all the aforesaid corn, carry it into the barns, and stack it, without meat, and the work of each [virgater] of them is worth 12d. and of each half-virgater 6d. Total by estimation: 19s. Also each virgater shall come with two men after harvest, and each half-virgater and cottar with one man to gather straw for one day until the hour of noon, and shall carry the straw to the lord's court without meat, and the work of each of them is worth 1d. Total: 3s. 4d. Also five virgat [ers] shall give to the lord at Michaelmas 2s. 6d. for a part of the work of mowing and lifting sheaves to the carts at harvest time released to them. Also each virgate of land shall give to the lord at Michaelmas 2 bushels of rye for the work of one holder of a plough released to them by custom. Total: 6 quarters 2 bushels, worth in common years 27s., price of quarter 4s. Also all the customary-tenants who have not plough beasts to do the boon-ploughing twice a year, shall come and do other works at the lord's will at his meat, and the work of each of them is worth ½d. a day. Total by estimation: 2s. 1d. Also a courtleet twice a year, to wit at Le Hokeday and Michaelmas, and each person being in the tithing shall give the lord at each leet 1d. Total by estimation: 2s. 8d. and no more, because the king shall have 3s. from the leets. Also the pleas and perquisites of the court there, which are worth yearly by estimation 6s. 8d."]

William de Breuse died seised of two knight's fees in Clapham 19 Edward I. 1291. These lands probably formed the estate which in the seventeenth century belonged to Sir Dennis Gauden, brother of Dr. Gauden, Bishop of Exeter, who was said by some to have been the author of the Eikon Basiliké which passed as the work of King Charles I.

[At the Inquisition taken 30 May, 1605, at the death of William Cokaine, citizen and merchant of London, it was found that he died possessed of one messuage in Clapham called the Brick Place now or late in possession of Nicholas Pierson, and another messuage in possession of Edward Palmer, and another messuage called the Pallet House in possession of John Wells, and another messuage called the Nether House in possession of Elizabeth Roydon (or Raydon) widow, as well as of 290 acres of arable land, 32 acres of meadow, 54 acres of pasture, and 45 acres of wood, all in Clapham, Battersea, and Stockwell. This estate, which was altogether apart from the Manorial estate, descended to his son Thomas, and was probably part of that which Wm. de Breuse had held, and which Sir Dennis Gauden acquired later. Brick Place, which is not mentioned elsewhere, may have been on the site of Sir Dennis Gauden's great house.]

Toland, in his Amyntor, or Defence of Milton (pp. 90, 91), says that Dr. Gauden was to have had the bishoprick of Winchester, but was put off with that of Worcester; and that it was in expectation of this that the great house on Clapham Common was built, in the name indeed of Sir Dennis Gauden, but really intended to have been a mansion-house for the Bishops of Winchester.

Certain it is that there was a magnificent house built here, which was pulled down about the year 1762. Some of the rooms were wainscoted with japan, and a spacious gallery occupied the whole length of the house, above and below stairs. It was the residence of Sir Dennis, who had here a very valuable library, and other collections particularly engraved portraits, models of ships, "matters of all sorts relating to the City of London, and draughts to illustrate them, and frontispieces of all the Gravers in Europe." Sir Dennis died in 1688, and was buried at Clapham 1 July. The house and estate were afterwards purchased by William Hewer, Esq. [first the clerk, and afterwards the partner of Samuel Pepys, the Diarist], one of the Commissioners of the Navy to King James II. and Treasurer

for the late Garrison of Tangier. This gentleman [who died 3 December, 1715, unmarried] by his Will devised his estate to his relation [Hewer Edgeley], son of the Rev. Samuel Edgeley, then Vicar of Wandsworth; in consequence of which he took the name of Hewer, and made it his residence. On his death in 1728 his widow lived here; but the estate, nearly as large as that of the Manorial Estate, has been sold in parcels to different persons (Lyson's Surrey, p. 162.) [In 1764 the Hewer estate in Clapham and Wandsworth consisted of 50 messuages, 5 cottages, 50 gardens, 400 acres of arable land, 100 acres of meadow, 100 acres of pasture, with rights of pasture, etc., on the Common.]

THE CHURCH.

The Benefice is a Rectory in the Deanery of Southwark, paying 7s. 7d. to the Archdeacon for Procurations and to the Bishop for Synodals 2s. 1d. In the Valor of 20 Edward I. 1291, it is rated at 14 marcs; and was a Pensionary of 20s. to the Priory of Merton. It is valued in the King's Books at £8. A Terrier, without date, is in the Registry at Winchester.

We have seen that William de Fienes conveyed the Manor to Thomas Romeyn and Julian his wife; this Thomas in 15 Edward II. 1322, founded a Chantry here, and endowed it with 6 marcs rent out of a tenement which was John Burford's. It was confirmed by Pat. in this year (p. 1, m. 21). This tenement was probably part of what, on the death of Julian in 19 Edward II. 1326, went to her daughter, Roese, who had married Burford, and was one of her co-heirs.

The Church is not mentioned in Domesday, but there was one in the twelfth century, the Advowson of which was given to Merton Priory, probably by Faramus de Bolonia who gave Carshalton to them.

The old Church stood on an eminence, sloping down to the road from London to Kingston. It was dedicated to the Holy Trinity, and consisted of a Nave, a Chancel, a North and South Transept, the former of which was occupied by the monuments for the Atkins family. [There was also a steeple—perhaps only a bell-cot—since in the Churchwardens' Account for 1640 there is an item "For mending the steeple, £1 5s. 0d."] About the year 1715, Mr. Hewer (owner of the estate which had been the Gaudens') added a North Aile, with a Gallery at the West end of it, carrying it from the North Transept to the West end of the Nave. Against the North wall of this

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Aile is the monument for Mr. Hewer [now in the Vestry]. Afterwards the Parish added a South Aile. In 1774 an Act of Parliament was passed, with consent of Mrs. Pitt, Lady of the Manor, enabling the Parish to build a new Church on a part of Clapham Common to be inclosed for that purpose; but it was provided that the Burials should be continued in the old Church yard, to which a piece of ground has since been added. This Church was opened [10 June] in 1776. The North Aile of the old Church was preserved for performance of the Funeral Rites. On this occasion the Parishioners behaved in a manner which does them great honour: instead of taking down the monuments and selling them to a stone-mason (as was done in a parish a few miles distant), they carefully preserved and even repaired and cleaned them. Under the site of the Nave is a large vault, called the Parish Vault.

The new Church is 90 feet long and 60 broad within the walls, in three ailes. It is very handsomely fitted up with galleries on all sides except the East. The Pews are of foreign oak. The Communion Table is within a recess at the East end. There are entrances at the East and West ends; at the former is a Vestry-room and a Committee-room; the latter of which has a fire-place, and, having a large door opening into the Church, is filled with chairs, which are let at half a guinea a year each to those who prefer that accommodation to seats. The East Window is of modern painted glass, but is not

"A storied window rightly dight,
Casting a dim religious light."

In the West Gallery is a very handsome Organ [opened 10 June 1795]. Against the East wall in the South Gallery is a marble with this inscription: "John Castell, Esq., of this Parish, who died December 1st 1804, aged 70, bequeathed to the Parish the sum of £500 South Sea Stock, the annual interest of which was directed to be applied in the following manner: one guinea to the Preacher of a Sermon in this Church on the 27th of December in each year; and to the Organist, Clerk and Sexton, half a guinea each; the remainder to be then distributed amongst 12 poor Housekeepers who do not receive alms of the Parish, half in bread and half in coals, in such manner as the Rector and Churchwardens think proper. This Memorial was erected by an additional Legacy bequeathed for that purpose. J. Bacon, jun. ft. London 1806."

The Registers begin in 1552; but on the death of a Curate of Clapham (after Mr. Lyson's first publication in 1792) some of the earliest Volumes of the Parish Register, in consequence of their bad condition as to binding, were heedlessly thrown by, amongst other books, as of no value, and sold as waste paper.

After much fruitless search, the present worthy Rector, Mr. Venn, traced them by accident to a chandler s shop, and fortunately recovered them, with the loss of only a few leaves. He has had them new bound; and has taken every precaution to prevent the recurrence of a similar misfortune. (Lysons's Additions, p. 19.)

The Advowson was probably given to the Priory of Merton by Pharamus de Bologne, who was Lord of the Manor, and lived in the time of Henry II. in the twelfth century. It was never appropriated. In 36 Henry VIII., 1545, it was granted to Sir Thomas Arundel and Henry Saunders. It passed to the family of Atkins, and has gone with the Manor ever since.

THE RECTORS OF CLAPHAM.

[This list is chiefly taken from "Clapham before 1700" (now out of print), by R. de M. Rudolf, I.S.O., who obtained it in the main from the late Canon C. F. Greene, formerly Rector of Clapham; additions have been made from Manning and Bray's History of Surrey, and from information collected by the present editor.] The Priory and Convent of Merton presented to the living, with a few exceptions duly noted, till the Priory was Dissolved under Henry VIII. :—

1. Stephen, clerk, is mentioned in the Cartulary of Merton Abbey as being granted for life the Church of Clapham, saving a pension of 20s. per annum. The date is about 1231-8.

2. Richard de Mertone is mentioned in the Diocesan Registers as resigning the Rectory in 1285.

3. Nicholas de Lyaleburi (or Lyttlebury) instituted 6 September, 1285.

4. Robert de Broke, acolite [*i.e.*, in minor orders, the acolyte ranked below the Subdeacon] had the custody of the Church collated to him by the Bishop of Winchester on 6 June, 1295, until the 1 August following. His institution is not recorded in the Bishop's Register, but he was certainly Rector, for in March 1296/7 he obtained letters of protection as "Robert de la Broke, parson [*i.e.*, Rector] of the Church of Clapham."

5. William called le Botiller [*i.e.*, the butler, and so surname Butler], acolite, was instituted 26 January, 1301/2.

6. Peter son of John ad Fontem [*i.e.*, in English, At well], a poor priest of the Diocese of Lincoln was by Apostolical Authority collated 2 February, 1348/9.

7. William Banel instituted 17 March, 1350/1.

8. Thomas de Bredone who had been provided by Pope Innocent VI. to Clapham, on 12 February, 1347/8 exchanged it with

9. Nicholas de Limberghe who had been similarly provided to Weston-on-Trent.

10. James Fehw or Phehw [probably equals Fitzhugh], a poor clerk of the Diocese of Dublin was collated to the vacant Church of Clapham under a special provision by Apostolic Authority [*i.e.*, by the Pope] on the 24 September, 1364. He had been accused of falsifying Letters Apostolical, and Letters of the Archbishop and his suffragans, but purged himself before the Archbishop and was acquitted. He exchanged Clapham for St. Katherine Coleman, London, with

11. Richard Ambresdene who had been Vicar of Reigate, Surrey, and had exchanged it for St. Catherine Coleman. He was instituted 14 March, 1371/2. He exchanged in 1374 for the Rectory of Stoke Dabernon, Surrey, with

12. Robert Fraunceys who was instituuted 12 July 1374, and died September, 1390.

13. William Clympesfold, instituted 28 September, 1390.

14. John May. His institution is not recorded, but in 1399 he exchanged Clapham for Broomfield, Essex, with

15. Solomon Brown, instituted 12 June, 1399, who exchanged Clapham for Triplow, Cambridgeshire, with

16. Robert Hawkesworth, instituted 26 February, 1400/1, who exchanged Clapham for a chantry in St. Mary's Church, Bowne, Cambridgeshire, with

17. William (son of Roger Normanton of Oakham, Ruts.), instituted 26 November, 1403, who exchanged Clapham for Willingham, Cambridgeshire, with

18. John atte Spitele instituted 12 July, 1404, and again on 20 October, 1407, as John Spytele, on the presentation of the Priory of Merton, probably as a recognition of their right as patrons.

[Manning and Bray reckon them as two distinct persons.]

19. Thomas Waryn instituted 23 November, 1409.

20. John Halton, date of institution not known, died in 1447.

21. Thomas Thewenge [Manning and Bray have Thebbinge] Bachelor in Decrees, instituted 15 May 1447 by John Stafford, Archbishop of Canterbury, the See of Winchester being vacant. On his resignation [he is called Richard not Thomas in the notice of his resignation.]

22. Robert Sarcot, chaplain, was instituted 26 February 1447/8 and on his resignation

23. John Moreys, chaplain, was appointed, who exchanged Clapham for Battersea with

24. Henry Oxyne, chaplain, instituted 30 September 1457. On his death

25. Thomas Eleys, chaplain, was instituted 21 March 1458/9. On his death

26. John Perche, M.A., was collated by the Bishop of Winchester, Wayneflete (to whom the patronage devolved through lapse), 11 February 1459/60. On his death or resignation

27. John Valentine, chaplain, was instituted 28 February 1463/4, and on his resignation

28. John Selby, chaplain, was instituted 1 April 1468, a pension of 20 shillins being deducted from his income for the Prior and Convent of Merton. He died in 1476 when

29. William Aykerod was instituted 4 May 1476, and resigned the same year. He had been instituted as Rector of Streatham 30 September 1475, and perhaps resigned Clapham because he could not obtain a dispensation to enable him to hold both livings.

30. John Leke was instituted 29 November 1476, and on his resignation

31. Robert Coton was instituted 23 March 1477/8. He resigned and was succeeded by

32. George Hill, instituted 1 November 1482.

33. Bartholomew Spardour [or Sparde, according to Manning and Bray] died as Rector in 1508. No record of his institution remains.

34. John Stilemanne, LL.B., instituted 3 July 1508, died 1510.

35. Henry Robynsonne was instituted at the instance of Sir John Lee, Knight, 30 November 1510, and died in January 1550/1. By his will, dated 8 January in that year, he desires to be buried in the Chancel of the Parish Church of Clapham. He left twenty shillings

towards the reparation of the Church, and twenty shillings for the reparation of the highways "which be faulty within the same parish."

36. Thomas Kinge was instituted 7 March 1550/1 by Archbishop Cranmer [Bishop Gardiner of Winchester having been deprived under Edward VI.] on the presentation of John Estone, Esquire, its patron for this turn by the grant [made before its dissolution] of the Prior and Convent of Merton. The Register of Archbishop Cranmer says that he succeeded one Henry Kinge but this is clearly a mistake for Henry Robinson. He died in September 1591 and was buried at Clapham. His will dated 11 September 15 [91] was proved in the Prerogative Court of Canterbury, 20 September 1591.

38. William Payne, M.A. [probably of Corpus Christi College, Cambridge] was instituted 6 October 1591 on the presentation of Elinor Clarke, widow of Bartholomew Clarke. He resigned in 1600/1 [probably to become Rector of Datchworth, Herts, where he died in 1622].

39. Edward Couchman, M.A. [of Clare College, Cambridge] instituted 11 March 1600/1 on the presentation of Francis Clarke who had succeeded his father as Lord of the Manor. [This Rector, his wife, his son, his two daughters and his maidservant all died of the plague in September 1603. His will (see "Clapham before 1700") runs as follows: "Brother Gabriel Coochman I commend me unto you. I am at the point of death and have no hope ever to see you in this world. My will is that you shall have all my goodes and chattels for the use of my wife and children. And I do hereby make you my sole executor for the use aforesaid, and doe earnestly pray and desire you to have a fatherly care for the bringing up of my poore children as my trust is in you. And soe I bid you hartely farewell till wee meet in heaven, this second of September One Thousand six and three, Your loving brother.

Edward Coochman, Parson of Clapham, did acknowlëdge this to be his last will the day and year above written in the presence of Suzan Bennet his mayde servaunte [who also died of the plague], and of one old Joane his keeper." This will was duly proved in the Prerogative Court of Canterbury 12 November 1603 by Thomas Wheeler, Notary for Gabriel Coochman, brother and executor of the deceased.]

39. Godfrey Greene, B.D. [of Peterhouse, Cambridge], instituted 1 February 1603/4 on the presentation of Francis Clerke. He died in September 1615, and was buried at Clapham. [He made a nuncupative will, *i.e.*, spoken, not written, of which the following record remains in the Court of the Archdeacon of Surrey, "Memorandum that Godfrey Green, late Parson of Clapham, did about a day before his death declare his last will and testament nuncapative; being asked by Mr. Robert Allen, Vicar of Wandsworth, how he would dispose of his goods, he answered that he would give all that he had unto his wife Joane Greene, and to his children, and that he would not give anything from them; being then present the said Joane Green, and the aforesaid Mr. Robert Allen." On 4 October 1615 probate was granted to his widow.]

40. Francis Taylor, M.A. [of Christ's College, Cambridge, B.D.] was instituted 27 September 1615 (only a few days after the burial of the preceding Rector) on the presentation of John Haulsey, gent. [who had lately acquired the Manor of Clapham, and was to dispose of it again in the next year to Dr. Henry Atkins]. [He was a good Hebrew and Rabbinical scholar. A MS. volume of translations of certain Rabbinical tracts and commentaries into Latin which he had made and presented to Archbishop Laud, is in the Bodleian Library at Oxford among the Laudian MSS. Francis Taylor wrote from Clapham in 1636 to the Master of Sidney Sussex College, Cambridge, intreating his good offices on behalf of his blind son whom he was about to send to Cambridge. From these letters we learn that he had another blind son, and seven other children. In 1642 Francis Bridges of Clapham, Citizen and Salter, in making his will (dated 28 May and proved 23 June 1642) left a bequest to Mr. Francis Taylor, Parson of Clapham, of £50 to be paid only if within five months of the testator's death he should have resigned the parsonage of Clapham, and Mr. John Arthur "our new lecturer" or any other godly minister, be appointed. In pursuance of this extraordinary arrangement, Francis Taylor did resign. In May 1639 he had been instituted to the Vicarage of Yalding in Kent. His parishioners there complained he lived only in his other Rectory at Clapham, and had no settled Curate at Yalding. Taylor retained Yalding till 1648 when he was appointed one of the Preachers of the Cathedral Church of Canterbury at a stipend of £200 a year. The

will of Francis Taylor, "Preacher of God's word at Christ Church, Canterbury," dated 12 July 1653 was proved 5 June 1656. Manning and Bray confuse him with another Francis Taylor, Rector of Lambeth, who died in 1618.]

41. John Arthur, M.A., of Emmanuel College, Cambridge, was instituted 27 May 1642. [Manning and Bray say, "Calamy in his Nonconformists' Memorial describes him as a very considerable man, diplomated (*i.e.*, made) D.D., at Oxford in 1660 by virtue of the King's Letter written on his behalf and obtained by his friends without his knowledge, his great age not permitting a journey to Oxford to be present there in person. Wood calls him a noted Theologist; and though he takes notice of his nonconformity, lets him pass without reflection; a good evidence that he could find nothing to fasten on him. He lived and died a moderate Nonconformist. He was appointed by Cromwell one of the Assistants to the Committee for displacing insufficient Ministers (Scobells' Acts in the Interregnum)."] The reference to the great age of John Arthur is curious, for he joined Emmanuel College in 1628 when he would not have been in the ordinary course of things more than18 and was probably a great deal younger. Calamy places him in his list of Ministers ejected on St. Bartholomew's Day in 1662, but does not mention his ejection in the brief biography given in the body of his work. That he was actually ejected seems doubtful for he was buried at Clapham 27 March 1663, and his successor, Dr. Gurganey, was not instituted till 18 August 1663. In all probability therefore John Arthur who had already received in the Royal Letters mentioned above a distinguished mark of Royal favour, remained Rector of Clapham till his death. His second wife, Dorothy, was the daughter and heiress of Sir John Hall, Knight. His first wife and six children were formerly commemorated by a stone in the "Middle Aisle" of the Old Church. His will dated 20 December 1662, was proved in the Prerogative Court of Canterbury, 23 April, 1663.

42. John Gurgany, D.D., was instituted 18 August 1663. He was of Christ Church, Oxford, and afterwards Chaplain of Merton College, Oxford. At the Restoration he was created D.D. by his University, and appointed Canon of Salisbury and of Chichester. He was buried 23 August 1675, aged about 68, at Clapham. A letter of his is extant among the Tanner MSS. in the Bodleian at Oxford addressed to

Dr. Sancroft, then Dean of St. Paul's, presenting him with "a view of one of the Jewels" (apparently a tract) of his "son" Gregory, *i.e.*, John Gregory, the Orientalist, whose works he edited.

43. John Savill, M.A., of Trinity College, Cambridge, was instituted 9 September 1675, and after holding the living for 30 years, died February, 1706, and was buried at Shelley in Essex. He was ordained Deacon in June 1667 and Priest in May 1670, but it is not known what, if any, preferment he had had before being appointed to Clapham.

44. Nicholas Brady, D.D., was instituted 21 February 1706. He was the grandson, or great grandson, of an Irish Bishop and went up to Christ Church, Oxford, with a scholarship from Westminster School, but after four years there left without a degree and went to Trinity College, Dublin, where he took the degrees of B.A., M.A., and D.D. After being ordained in Ireland, and holding some preferment there, he came to England in 1690, where he was made first Rector of St. Katherine Cree in Leadenhall Street, then Vicar of Richmond, and then Vicar of Stratford-upon-Avon. Upon his appointment to Clapham he resigned his other preferment except the Vicarage of Richmond which he retained with Clapham till his death. He died 20 May 1726, aged 66, and is buried at Richmond. He is famous as being with Nahum Tate (poet laureate to William III.), the author of the famous metrical version of the Psalms known as that of "Tate and Brady." This version, published in 1696, soon ousted the older version of Sternhold and and Hopkins, and was usually printed at the end of the Book of Common Prayer. Mr. Gladstone on being asked what a drysalter was, replied "Tate and Brady."

45. Anthony Blackwell, M.A., of Emmanuel College, Cambridge, was instituted 12 October 1726. He had been Headmaster of Market Bosworth Grammar School, where he had considerable reputation as a schoolmaster, and a classical scholar. Sir Henry Atkins who presented him to the living, had been one of his pupils. He resigned in 1729 in order to accommodate Sir Henry who wished to appoint his brother-in-law, John Goodwin, to the Rectory of Clapham, and returned to Market Bosworth where he was again appointed Headmaster of the School there. On his return he had as his assistant for a few months Samuel Johnson, the lexiographer, who seems to have

been very unhappy while at Bosworth. Mr. Blackwell died in April, 1730, aged 56, and is buried at Bosworth.

46. John Goodwin, M.A., of Pembroke College, Cambridge, was instituted 14 June 1729. He had been Rector of Market Bosworth, Leics., to which he was appointed in March 1719 or 1720. This he resigned on being appointed to Clapham, and did not (as Manning and Bray state) hold it together with Clapham. He died 22 January 1753, and was buried in the Chancel of Clapham Church, where a slab still survives to his memory, and to that of his widow Barbara (daughter of Sir Woolston Dixie, Bart.), and of his only son the Rev. John Goodwin, M.A., Fellow of New College, Oxford, and Rector of Paulerspury, Northants.

47. Sir James Stonehouse, Bart., D.C.L., of St. John's College, Oxford, was instituted 6 February 1753. He succeeded his brother as tenth Baronet in 1776. He lived chiefly at Radley, Oxfordshire, where the family estate was, and died there 13 April 1792, aged about 73. He is buried at Radley.

48. The next Rector was the famous John Venn, M.A., of Sidney Sussex College, Cambridge. He was instituted 8 June, 1792, on the presentation of the trustees of the late Mr. John Thornton, who had bought the next presentation from Lady Rivers, the Lady of the Manor. A well-known evangelical preacher, he was the friend and spiritual guide of Wilberforce, Zachary, Macaulay, the Thorntons, and the rest of the well-known men who, at that time, made Clapham famous by their piety and ability. At that time, the population of Clapham was about 2,600, and the value of the living £400 a year.

In December, 1804, he was instituted to the sinecure Rectory of Great Tey, Essex. He died 1 July, 1813, aged 54, and was buried in the old churchyard on ground now occupied by St. Paul's Church. By his special request no inscription was placed on his tombstone, though a laudatory inscription will be found on the walls of Holy Trinity Church. A brief account of John Venn will be found in the Dictionary of National Biography.

49. William Dealtry, D.D., was instituted 26 July, 1813. He was a Fellow of Trinity, and a good mathematician. He was appointed Prebendary of Winchester in 1830, and Archdeacon of Surrey, 1845. He is described as a "singularly persuasive preacher," and by a lady who sat under him as "the ugly little brown bird

who sung so sweetly." He died 15 October, 1847, aged 72, and was buried in the old churchyard, by torchlight, in the vault of his father-in-law, Richard Stainforth. Dr. Dealtry is also commemorated by an inscription in Holy Trinity Church, by another inscription in the wall of the South Aisle of Winchester Cathedral, and in the Dictionary of National Biography.

The next few Rectors, being so near to our own time, may be passed over with the briefest possible mention.

50. William Henry Wentworth Atkins-Bowyer, M.A., and B.C.L. of Brasenose College, Oxford, Lord of the Manor of Clapham, was instituted 25 February, 1847. He built the present Rectory House and founded the Bowyer Schools in Gaskell Street. He died 25 February, 1872, aged 65.

51. Fitzwilliam Wentworth Atkins-Bowyer, of Christ Church, Oxford, M.A., was instituted 1872. He had previously been Rector of Chingford, Essex, from 1867-1872. He resigned in 1885.

52. Charles Philip Greene, B.A., of the University of Melbourne, was instituted in 1885. He had previously worked in Tasmania 1868-75, and had been Rector of Coggeshall, Essex, 1876-85. He died in 1908. The Church of the Holy Spirit was built in his memory.

53. Arthur Edison Dalton, M.A., of Clare College, Cambridge, was instituted in 1908. He had been previously Vicar of All Hallows, East India Docks, from 1884-96, and Rector of Stepney from 1896-1908. He resigned in 1922.

54. John Carlyon Vavasor Durell, B.D., of Clare College, Cambridge, and formerly Fellow there, was instituted in June, 1922. He had previously been Rector of Patrington, Yorks, 1901-07, and Rector of Rotherhithe, 1907-22.

The names of the various Lecturers and Curates of Clapham before 1800 have, for the most part, passed into oblivion. The following are the only names known to the writer of these notes :—

1. Alexander Nines, who appeared as Curate in the Visitation of 1674.

2. Samuel Symonds, Lecturer of Clapham, from at least 1689 till his death, 30 January, 1699, at the age of 44. A tombstone to his memory existed in the churchyard in 1771, when it was seen and noted by Barak Longmate, the Herald.

3. Hezekiah Pritchard, Lecturer, and

4. Ralph Scarrett, Curate, appear in the Visitation of 1708.

5. Moses Porter, of St. John's College, Oxford, B.D., Lecturer and Curate from about 1765 till his death in September, 1791, at the age of about 55.

6. John Sharpe was Curate in the time of John Venn, and was left by him a mourning ring in token of his esteem.

Here follows a list of 40 monumental inscriptions which are embodied in the Rev. T. C. Dale's book on " Our Clapham Forefathers " (to be obtained from Bachhoffner, Clapham); this list is also found in Batten's Clapham. To these may be added, to make the record complete, a few inscriptions omitted from the above-mentioned compilations :—

Tablet, formerly on the South Wall: In memory of Marianne Elizabeth, wife of Major Algernon Langton, who died 11 July, 1822, aged 28 years.

Tablets, formerly on North Wall of the old Church: (1) In memory of Jonathan Price, Esq., of this parish, who died 17 February, 1792, in his 63rd year. Also Mrs. Mary Price, his wife, who died 7 April, 1796, aged 70. (2) Under this stone lie deposited the remains of Mrs. Elizabeth Mary Clark, the wife of H. Clark of the parish of St. George, Southwark, gent., who died 28 March, 1790, aged 29.

A tablet still on the North Wall of St. Paul's Church: Richard Walter Synnot, Esq., youngest son of Sir Walter Synnot of Ballymoyer (Co. Armagh), died 20 April, 1841. Also Henrietta his wife, 5th daughter of Henry Thornton, M.P., died 11 May, 1855.

Lines still partly to be seen on the north-east corner of the Nave to the memory of Katharine, wife of the Reverend Moses Porter, B.D., Curate of Clapham till his death in 1791. She died at Bath 10 December, 1788, aged 46, and is buried there:

In vain would every Human Record trace
The expressive Features of her lovely Face,
Tell how with happiest art she knew to blend
The sage instructor with the endearing Friend,
How zeal to strengthen every Social Tie
Smiled on her Lip, and sparkled in her Eye,
While Husband, Children, Friends, Domestics, joined
To love her Person and revere her Mind.

Such Frail memorials ruthless Time invades,
The Tombstone moulders and the Writing fades,
But Heaven's Recorded Virtues Time defy
Bloom on the Tree of Life and Never Die.

The following are derived from the Bax MSS., now in possession of the Surrey Archæological Society. The stones are not now to be found:

1. Charlotte, wife of the Rev. Thomas Foster, of this Parish, died Sunday, 31 May, 1812, aged 66.

2. Mr. Thomas Blades, d. 25 July, 1827, aged 83. Mary, wife of the above, d. 16 October, 1833, in her 88th year. Thomas, son of Joseph and Grace Blades, and grandson of above Thomas and Mary Blades, d. 5 September, 1839, aged 21. Joseph, second son of above Joseph and Grace Blades, died 1 January, 1845, in his 24th year.

3. Joseph Brooks, d. 7 July, 1783, aged 44. Catherine, his wife, d. 18 January, 1817, aged 81.

4. Mr. George Pacy, d. 18 August, 1843, aged 66.

The following artless lines on the stone of John Meger, a native of Norway, who died 14 May, 1812, aged 22, are worth recording:

Far from his country and his much loved Home
A stranger rest beneath this humble Tomb
Yet soon and seas or space or Death no more
Shall sever from the Friends we loved before.
Thou, too, O Reader, art a stranger here,
Heaven is thy Home, Oh seek they Dwelling there.

On a grave stone (from Rawlinson's Notes on Aubrey, in the Bodleian Library):

From Duns secure, if Creditors should come,
For once a Debtor may be found at home.
By death arrested, and in gaol here laid,
The first and last, the only debt he paid.

Rawlinson does not give the name, and the Parish Clerk insists that there never was such an inscription; but it is so epigrammatic that I [*i.e.*, Manning] cannot resist the temptation of enlivening so heavy a part of the work by inserting it here.

A Meeting-house here was founded by Mr. William Bridge, a Divine of considerable celebrity, and one of the five Independent Ministers in the Westminster Assembly. Among

the most eminent of his successors were: Thomas Lye, one of the leading Divines among the Independents during the Interregnum; Henry Wilkinson, one of the Assembly of Divines, who had been Canon of Christ Church, and Margaret Professor of Divinity in the University of Oxford; the learned Moses Lowman, who wrote on the Revelation; and Dr. Philip Furneaux, who published some Letters to Mr. Justice Blackstone on Toleration. The present Pastor is the Rev. James Philips. [He died in 1824 after a ministry of 24 years, and was buried in Clapham Churchyard.]

There is a Meeting-house for the General Baptists, established in 1794, endowed with 30 guineas per annum and the interest of £2,000 both given by Abraham Atkins, Esq. (Lysons's Additions).

On a large open piece of ground in the street of Clapham is the Free School, consisting of a house and a new octagonal part. In front of the octagonal part is inscribed

THE FREE SCHOOL.

It does not appear to have had any endowment. [Wm. Hewer, by his will dated 1715, left six pounds per annum to the School.] Over the door at the north-west corner:

"The School built in this Place A.D. 1648 was by Voluntary Subscriptions pulled down and rebuilt A.D. 1781."

In 1811 upwards of 100 boys and 40 girls were educated here on Dr. Bell's Plan, supported by voluntary subscriptions; and contributions have been made for new building or enlarging the School, so as to make it capable of receiving 200 children.

Charitable Benefactions to Clapham, as returned to Parliament, 1786.

Name of the Person who gave the Charity, and how and when given.	Whether in Land or Money, and for what Purpose given.	In Whom now vested.	Annual Produce. £	s.	d.
Mr. Henry Smith, by Will, 1612 [The date should be 1642] ...	In Money.—To furnish two great coats for two men	An Estate in the Parish of Sevenoaks, Kent, paid by Mr. Bray, of Bloomsbury ...	2	0	0
Mr. Francis Bridges and his wife, by Will, 1647	In Money.—To purchase two pounds worth of coals for the use of the poor, and pay the schooling of two boys ...	Christ Church Hospital ...	4	0	0
Thomas Langham, Esq., by Will, 1695 ...	In Money.—To be distributed by the Church Wardens to the poor in bread every Sabbath Day	In the Mercers' Company ...	17	15	9
Michael Mitford, Esq., by Will, 1707 ...	In Money.—To purchase coals for two old men	In the Parish of Clapham ...	3	0	0
Mr. Timothy Reed, by Will, unknown when	In Money.—To be given by the Church Wardens to the most necessitous poor	Lady Daniel, paid by Mr. Hankey ...	1	0	0
Dr. Martin Lister, by Will, 1695 ...	In Money.—Three pounds to be distributed alternately in bread and clothing; two pounds to the Rector for preaching an annual sermon	Rev. Mr. Goodrick, from an Estate formerly belonging to Dr. Lister in York ...	5	0	0
James Lance, by Will, 1773	Interest of £900. Stock in 5 Trustees in the 3% Consol. Bank Annuities. £6 to be delivered to the most necessitous Poor by quarterly distributions of bread; 50/- for an anniversary sermon, and 10/- to the Parish Clerk ...	In five Trustees appointed by the Vestry of the Parish ...	9	0	0
			£41	15	9

MOSES PORTER, *Curate of Clapham.*
WILLIAM EVES, *Churchwarden.*

"Clapham before 1700 A.D."

by

R. DE M. RUDOLF, I.S.O.

Clapham before 1700 A.D.

By R. de M. RUDOLF.

SOME EARLY RESIDENTS

William Tableer.

The oldest existing record is that of a worthy person named Wm. Tableer, who died in 1401, but unfortunately all we know of him is a small brass recording his death, which was removed from the old Parish Church, and is now affixed to the north wall of St. Paul's Church.

A search at Somerset House, among the old wills, revealed the next traces in chronological order of our Clapham forefathers, and there is something peculiarly interesting in being brought into close touch with them by being able to know their last dispositions of such property as they had. Some are in Latin and have been translated, others are printed in the old-fashioned spelling of the times.

Thomas Gower.

The earliest, and in some respects one of the most interesting, is the will of one Thomas Gower, and is dated 1458.

The will is as follows:—

Prerogative Court of Canterbury, 14 *Stokton.*

"In Dei nomine, Amen. I Thomas Gower Esquier 11th July 1458. To be buried in the parish church of the Holy Trinity of Clopham in the County of Surrey before the image of the blessed Mary of the same church. I leave to Johanna my wife all my tenement in Southwerk called Le Fanoon in the parish of St. Mary Magdalen next the hospital of St. Thomas the Martyr and all my lands and tenements in the parish of Southlambehith in the foresaid County for the life of the said Johanna, after her death to my sons Richard Gower and John Gower. To Richard Gower my eldest son my house of Clopham with all things pertaining thereto. If he die without heirs then the same to John his brother. To the said John Gower my son my lands in the parish of

Chyngford in Essex. If they die without heirs then the lands etc. to William Passle and Isabelle Passle sons of John Passle and Lodowice his wife my daughter now deceased. If all die then my executors to sell to support three chaplains, one to celebrate in the parish church of the Holy Trinity of Clopham, one in the parish church of St. Peter in the Tower of London, and the third in the hospital of St. Thomas Martyr of Southwerk, for my soul and the souls of my parents and all my benefactors, and of John, Richard and Johanna Gower, William and Isabelle Passle, and all faithful departed resting in Christ so long as the value will endure. The residue of all my estates, etc., in England or in parts beyond seas to Johanna my wife and Richard and John my sons to be disposed as they shall see good for the good of my soul. My wife Johanna executor and also my two sons.—*Proved 24th December*, 1458."

It will first of all be noticed that this Thomas Gower was an Esquire, no unmeaning term in the year 1458, as such a title would only have been used by a gentleman entitled to bear arms. He had, in addition to his "house of Clopham," a town residence in Southwark, lands and houses in Southlambehith (South Lambeth), lands in Chyngford, and in parts beyond the seas. Seeing that his house is Southwark bore the martial sign of Le Fanoon or "The Pennon," it is not an undue stretch of imagination to picture him as one of the valiant esquires who fought at Agincourt, gaining by his services property in France (beyond the seas), and in this connection it is interesting to remember that a certain Captain Gower figures in Shakespeare's play of "Henry V."

Jack Cade's rebellion must have disturbed his peace in Southwark, and as a man of note he was in all likelihood a guest of Dick Whittington at the great civic feasts given by that notable Lord Mayor.

Before passing on, it should be noted that the parish church of Clapham was referred to at this time, nearly a hundred years before the Reformation, as the church of the Holy Trinity, the name which it still bears, and this does not support the statement of Mr. Grover in his history, that it was previously dedicated to St. Mary.

Gower's son, Richard, as directed by the will, inherited the manor of Clopham, but the

family were faithful adherents of the unfortunate Henry VI., and John, who succeeded to the Chingford estate, and who had evidently inherited his father's martial instincts, died a soldier's death at the battle of Tewkesbury.

The Yorkist King promptly confiscated the estates of the Gowers, but on the Red Rose triumphing at Bosworth Field, the attainder was reversed and the estate of Clapham came back to their heirs.

JOHN MILDENHALL.

The next will of interest to Clapham is dated 1505, four years before the death of Henry VII. This is the will of a young citizen of London, a grocer, and its phraseology is that generally used by pious persons in the pre-Reformation days.

Judging from his wish to be buried in the town of Clapham, and lie beside the body of his friend, Wm. Ireland, it is evident that our village was his home, and as he wrote or dictated his will on his death-bed, in some narrow city ward, his thoughts were with his country home and the little parish church on the quiet hillside overlooking the silver Thames.

The full text of his will is as follows:—

Prerogative Court of Canterbury, 39 Holgrave.

In the name of God, Amen. The xxij September 1505 Anno Henrici vij. xxj. I John Mildenall, citezen and grocer makyng this my present testament concernyng my last will in maner and forme folowing. First I bequeth my soule to Almighty God my Creator and Savior and to the glorious virgyn his moder or lady Seynt Mary and to all the seynts in heven. And my body to be buried if God fortune me to dey in the towne of Clapham in the Counties of Sotherie my body to be buried on the lefte side of our lady in Clapham wher the body of Willm Jerland late deceased lieth buried. Item I will that I have a preest of good name and fame to syng at Scala Celi at Westminster for a hole yere viijli (£8). And if soo be that the same preest may not be soeffered to synge ther for the space of a hole yere that then I will that the same preest shall syng owte the yere at the Parisshe Church of Seynt Mary at Hill besids Bilyngsgate in London by the oversight of myn executor. And he to have for the space of the

syngyng in the same church after xviij^{s} iiijd the quarter. Item I bequeth to the high awter (altar) of Seynt Mary at Hill in London iij^{s} iiijd. Item I bequeth to the reparacions of the same churche vj^{s} viijd. Item I bequeth to the reparacions of the parisshe church of Clapham xl^{s}. Item I bequeth to Sr Richard Wale my maisters preest iij^{s} iiijd. to pray for me. The Residue of all my goods I bequeth unto my Master William Smert and I make hym myn executor. And he to dispose the Residue of my goodes for the most helth of my soule aftir his discrecion where as he thinketh most nede.

Proved 29 October 1505 by Wm. Smert executor.

In reading this will it must be remembered that the sums bequeathed represented then a far larger value than they would now, thus the £8 to a priest of "good name and fame" would probably equal £100 or more at present. "Scala Celi," the gate of heaven, was at Westminster, and was in great repute at the time for the celebration of masses for the dead.

HENRY WOODE.

Our next Clapham will is dated 1535, five years after the death of Cardinal Wolsey.

It is very brief and business-like, and was witnessed among others by the Rector of the Parish, "Sir Henry Robinson," the title of "Sir" being commonly given to the beneficed clergy of that day. This Rector held the living for more than forty years and witnessed the Reformation. The "Trentall of Massys" means thirty masses to be said in the church after his death.

The will itself is as follows:—

Archdeaconry of Surrey Register
"Heats" folio 122.

In dei nomine Amen. The ij day of September in the yere of our lord God m^{o} v^{c} xxxv. I Henry Woode hole of mynde and seke in body bequeth my soull onto Almighty God and or lady Saint Mary and all the holl company of heven and my body to be buryed in Clapham Church yarde. Also I doo make myn executor Alys my wyff and John my sonne of all my goods and Mr. Robert Cokyng, James A Stabyll the supervysores to se that my wyll be performyd and that I may have a Trentall of massys saide in the churche of Clapham

for my soull and my Frynds soulls and all my goods that remayneth a bove the bequest be departed betwext Alys and John of Woode Wytnesses William of Woode, Robert Cokyn, Sir Henry Robynson.

JOHN WORSOPP.

The next will was proved in 1538, and is that of John Worsopp of London, who describes himself as "Scryvenor of Court letter."

He was tenant at the time of his death of the manor of Clapham, which he bequeathed to Letyce, his wife, "except the woods which are to be sold by advice of Sir John Antony."

The will is lengthy, as becomes a citizen of credit and renown, and among the many bequests are the following:—

"To William Castell and Katharine his wife £10," and to explain this comparatively small bequest he adds "to the which William I gave in marriage with the said Katharine £100, her wedding dynner, jewells, &c., to some £20."

To the Company of Scryveners he gives 13/4 a year.

To the "fraternitie of Jesus, founded in the crowds of the Cathedral Churche of St. Paule in London, if the same fraternitie doo contynue, 40/-." (Prudent man! he foresaw the Reformation coming.)

"To my sister Emery,
To my cousin Dilacre and his wife,
To my mother-in-lawe,
} a blake gowne.

"To Thomas Pierson, my servaunte, a tawny satteyne doublette with sleves of blacke velvett.

"To Geoffry Tooly, my servaunt and apprentyce xl^{s}.

"To John Hopkins, my servaunt and apprentyce xl^{s}.

"To the said Geoffry and John my president (precedent) books and all other my books necesaary to myne occupacion yf they doo contynue atte same occupation in London." (This is really the goodwill of his business, a striking testimony to the closeness of the links which bound master and apprentice in olden times.)

"To Father Tompson and his wife to praie for my soul, 6s. 8d.

"To every poore householder in Clapham 1 s/-.

"To my god-daughter Mary Gresham, daughter of Sir John Gresham a rynge of xx^{s}.

He left two sons, John and Edward, and four daughters, three of whom were married at the time of his death. These were Anne Girlyngton, Elizabeth Thorneton and Katharine Castell.

The Worsopps continued for some considerable time in Clapham, as the will of another John Worsopp was proved fifty-seven years later, i.e., in 1594.

In this will he describes himself as John Worsopp of Clapham, in the county of Surrey, gentleman.

He directs as follows:—

"My body to be buryed in the parishe churche of Clapham where I dwell, in such manner and order as it shall best please Martha Worsopp my loving wyffe."

He left to his son John £200, his daughters Elizabeth and Martha £200 each and to his wife £400 and the residue of his estate.

This John Worsopp also vindicated the patriotism of Clapham, as we find from the records of the contributions raised in 1588 to resist the Spanish Armada the following names:—

"Edward Heath of Clapham 22nd March 1588 £25.

"John Worsopp of Clapham 22nd March 1588 £25."

Clapham not only sent money but men, as among the men at the great camp which Queen Elizabeth formed at Tilbury were:—

"Richard Allen of Clapham who was served with the common armor and given pike and dagger.

"Robert Lyncott of Clapham who was given calyver, dagger, hedpece and flaske."

Anthony Wayte.

The will of Anthony Wayte, of Clapham, dated 10th September, 1558, contains some curious bequests:—

After desiring to be buried in the parish church of Clapham, he gives "twentie shillings to the reparacions of my parryshe church."

"To every mayden within my parryshe, I doe mean serving maydens, 3s. 4d.

"To every wydow in Clapham, 6s. 8d.

"I forgive John Warefeld £3, and Anthonie Taylour, of Lambeth, 20s.

"I give amonges my brethern which be captives within the prisons of London, and to the hospitals within the same citie, £4 10s.

"To my loving brethern the wardeyn and freers of Grenewich, desyring them to pray for me, £3 6s. 8d.

"To my cosen, William Wayte, of Cornwall, I forgive debts; and to my cosen, yea, my most loving cosen, Wm. Wayte, of Wynnering, all my landes in Hilsey, in the Countie of Hampshire, for from hym they came and to hym my will is they shall retourne agayne with most hartie thanks, to whom I also give for a remembrance of his gentliness my ringe of gold with an emyrald.

"To my hartie loving brother, Wm. Slyghwrite, my ringe of gold with a fayre large sapphere in the same.

"I give Edward Worsopp, my sonne-in-law and his heirs, the patronage of the parish church of Clapham for evermore."

One passage in the will of this gentleman deserves special note, as showing, on the one hand, a certain distrust of lawyers, and on the other a high opinion of the native sagacity of the humble villagers of Clapham. It is as follows:—

"If any (persons) dispute as to the meaning of my will, I will (desire) two or three unlearned husbondmen of my parryshe of Clapham to interpret my meaning as they or two of them shall thinke in their conscience."

One can hardly imagine that any dispute arose, as the ladies and gentlemen concerned would scarcely have relished submitting to the arbitration of smock-frocked Hodge and Giles, but it is quite an original idea.

In 1584 the widow of this gentleman died, leaving a somewhat lengthy will. The follow- are some of her bequests:—

"To the poore prisoners of Newgate, the Kinges Bench, and the White Lyon, 30s. To the poore prisoners in Ludgate, the Fleete, the Marshalsea, the Compter in Woodstreete, and in the Compter in the Poultrie, 25s.

"To the reparacions of Clapham Churche, twentie shillings.

"To every poore householder dwelling onely in Clapham at the time of my decease, twelve pence.

"To my poore god-children, 6s. 8d. each when 21 yeare's old or daie of marriage."

The following jewels she left to certain named relations:—

"My crosse of golde with a rubie stone yn the middest thereof, and having unto it one hanging pearle, and garnished about with twelve other small pearles.

"One paire of beades of cornelinge stones and small beades of golde, and garnished with sixteene halfe crownes.

"One tablett of golde having the Resurrection graved on the one syde, and the story of Jonas on the other.

"One lytttle cup of blewe and white stone garnished with silver and guilte having a loose cover thereunto.

"One little ringe of gold with a rose of diamonds therein.

"One ringe of Crowne gold with a deathes head therein worth 35s.

"One ringe of Angell goulde waying half an ounce with the fashion.

"One lytle Flagon cheyne of gold worthe 18s.

"One brooche of goulde having the storye of Soloman and two women with the deade child engraven therein worth 30s.

"My wedding ringe of golde having the five wounds engraven therein.

"My beste ringe of goulde with a fayre diamond therein, also my sixe quisshions of arras worke.

"My ringe of gold with a sapphier stone therein.

"My ringe of golde with a rubie stone therein."

This stately dame must have presented a very gorgeous sight when she bedecked herself in all her jewels; but the Queen, good Queen Bess, set the fashion, and we may be sure that the good ladies of Clapham were not at all disposed to be out of fashion at that time, any more than they are to-day.

Bartholomew Clerke.

The next will is that of a very important person, one Bartholomew Clerke, who died in 1590, and who was the builder of the old Manor House, now, alas! long swept away, in which he is credited with having entertained Queen Elizabeth on her visiting Clapham.

Bartholomew Clerke, or Clarke, was a Fellow of King's College, Cambridge, and subsequently Dean of Arches and Archdeacon of Wells.

In 1571 he sat in Parliament for Bramber, and was secretary to Thomas Sackville, Lord Buckhurst.

From 1585 to 1587 he was employed in the Low Countries where the Dutch were fighting in their desperate struggle with Philip of Spain, and were being secretly helped by Queen Elizabeth. This is referred to in the will as "that dangerous service."

The following description of the Manor House of Clapham in the year 1629 is taken from the State Papers (Domestic) of Charles I., vol. 154, page 93. It is endorsed, "A particular of the Towne of Clapham," and runs: "A faire Mansion House of Bricke with faire Hall, Parlor, and Dining Chamber well wainscoated, a good Kitchen, Brewhouse, and Washhouse served with water in Leaden Pipes, a larder, and good Selleridge. and other convenient houses of office with good Barne, Stable, and dovehouse and good Orchard, and gardens well welled, and set with all manner of good fruit, and water coming into them in Pipes of Leade. A Park well pailed about containing 15 acres with a Warren house in it and six Fish Ponds well stored with fish. Let for seven years at per ann. £60."

The names of 23 tenants of the Manor are given, at rents ranging from £30 paid by Mr. Richard Moore for a house new built and 100 acres, down to £1 paid by Widow Frizell. The sum total of the rents is given as £300 7s., "besides the Royalties of the Manor as Waistes, Strayes, etc., a large Common for the Tenants, the Donation of the Parsonage with the glebe land worth £100 per ann., and besides woods and Tymber unvalued."

The rentals of eight properties (including "the Brick house and the lands thereunto belonging, £24 per ann.") outside the Manorial Demesne, are given amounting to a total of £306 2s.

His will commenced with an invocation to "The Almighty mercifull and everlastinge God," and he appoints as his executors "my lovinge faithfull wife and my sonne Frauncys."

The following are extracts from the will: –

"My mannor or lordshippe of Clapham with all other my landes in Clapham or els where I give unto my son Frauncys (whome God blesse for his mercys) reservinge the use to my wyfe during her life.

"The lease of my Lodginge in London to my saide sonne.

"The lease of Fowxhall meadows to my sonne and wife.

"The lease of Maryes Fee and Bushie Lees Copps to my wife.

"My greate crosse of diamondes and rubies which I had of the Layde Frauncys Countes of Sussex, my globe of golde with the unicornes horn for the center, my tablet of Charles the Fifth, my tablet with the picture of the Countesse of Sussex, one of my tablets with the Pelican and Phoenix, I give to my sonne Frauncys, his mother having the wearing or usage of them during her life.

"To my daughter Cicilie I give my Jewell with nine diamonds and myne other tablet or jewell with the Phoenix and Pellicanne, and the little tablet of goulde ennamyled with my picture.

"To Edward Smithe I give the lease of the midle mills in Wandsworthe.

"To Marye Smithe £180, all this on condicion that George Smithe cancell one single bonde to her use which I delivered unto hym at my goeing beyond the sease least she shoulde be utterlie unprovided in case I died beyonde seas in that daungerous service.

"£100 for my buriall at Clapham withoute pompe or charge unnecessarye.

"£100 to my poore kinnes folkes whereof three score to the preferrment of the poore children of my brother John and the other forty to the poore children of Henrikke Hellicke and Bowland of Croydon (yf he have any).

"The residue of the sum of £1900 I give to my executors to the ende to kepe them together saffe in this harde worlde by God's good favore, and to the end that they may the better with suche bricke as I have nowe made,

make a little chappell and a tombe for me, my wife, owre children and posteritie close to Clapham chauncell northe windowe, taking the windowe lower to heare and see what is read and preached in the church, and to sett one windowe in the chappell to be erected right over againste the chauncell windowe for feare of darkenninge the lighte of the chauncell."

The following is the concluding sentence :—

" Beceeching the Almightie to blesse us all and to forgive me my secret synnes, made and written with my owne hande the fyve and twentieth of Aprill 1589."

After the will comes some interesting codicils :—

" If my wyfe die during the minoritie of my children then Mr. Doctor Hone and my cosen Good to take the use of my house at Clapham, of the gardens, orchyards, fishepondes, and 20 acres of lande in the easte fieldes worth £50 a yeare and better, to bringe up my children by a schoolmaster in the house, unless yt shall please the good Ladie Buckhurst to take my daughter into her vertuous tuition and for a poore remembrance I give unto the said vertuous ladie my best horse as the best thing I have in this worlde, and myne honourable Lorde to whome I have been ever bounde, my cabinett of Cipres which I had out of Germanye.

" Anno 1590 £200 in my cheste. Memorandum, whereas I have given my ladie Buckhurst my best horse I nowe give her my best mare which Mr. Foster now keepeth.

" To John Hazellrigge my wyves brother sometimes my servaunte, my best grogorn cloak."

The widow of Bartholomew Clerke survived him only four years and her will was proved in 1594.

The will bears the following endorsement :—

" Memorandum. That on the three and twentieth day of July 1594 this will was founde in the Litle Blacke Truncke of the said Elenr Clarke standing at her Bedds foote being founde locked and opened in the presence of us John Worsopp, Wm Payne, John Smithe."

In her will she desires " to be buryed in the Chappell lately by me builded in Clapham Churchyarde neere my late deere husband Bartholomew Clerk Esquyer deceased."

To a nephew she leaves the lease of the Quenes mill in Wandsworth.

She gives "the custodye of my sonne Frauncys to my brother John Haselrigge and the lease of the third parte of the mannor of Clapham, charging my saide brother as he will answere before the Tribunall seate of God to deal honestly and faithfully with him and by him.

"To the poore mens boxe in Clapham five pounds.

"Overseers my brother Frauncis Clerk and Nevill Good and I bequeth to either of them one ringe of a deathes head of the value of 40 shillings a peece."

The poor remains of the once beautiful little monument to Dr. Bartholomew Clerke and his wife will be found on the west wall of the north transept of St. Paul's Church, near the Atkins monument. The print in Clapham Library shows what it was like so recently as 1805.

Queen Elizabeth's Visits.

As previously stated, Queen Elizabeth, according to the accounts of the Churchwardens of Lambeth, had paid a visit to Clapham, presumably to the house of Bartholomew Clerke, who was then lord of the Manor.

These visits were sometimes not appreciated, as Queen Elizabeth brought with her a train of courtiers and dependants. It appears that the Queen intended to pay another visit to the Manor House, which on the death of Bartholomew Clerke's widow, was about to pass into the possession of one Henry Maynard. As he does not appear to have bought the property it would seem, from the following letter, that the prospect of Queen Elizabeth's visit frightened him out of his bargain. The property was eventually sold to Henry Atkins, physician to James I.

In the fifth vol. of the Calendar of the Hatfield House MSS., put forth by the Historical MSS. Commission, is a letter dated 8th November, 1594, written from the Strand by Henry Maynard, secretary to Lord Burleigh, to Sir Robert Cecil, in which he says:—

"I am scared with a message that hath been sent to me from Clapham by a man of mine that I have left there, that one of the Guard hath been at my house this day to see it, signifying her Majesty's meaning to drive

The Bartholomew Clerke Monument.

To face page 40.

there on Thursday next in her remove hither. If there be any such speech (as I hope there is not), I beseech you be a means to alter that purpose. For I may truly say to you I am not yet certain whether I shall agree for the house or not, the Executors of B. Clerke from whom I have my interest, and those of his widow being in question now about the same, I doubt not by Lord Cobham's favour, being now the director of these removes as Lord Chamberlain, and your good means in such sort as you can best devise the same, but to be rid of this fear. P.S.—I doubt not but my lady will put to her helping hand herein. But if there should be no remedy, I must disclaim from being owner of the house."

THOMAS KINGE.

The next of our Clapham wills is a striking contrast to those which have preceded it, and makes it evident that the living of Clapham in the sixteenth century was not a rich one.

The will is that of the Revd Thomas King, Rector of Clapham. It is not clear how long he had held the living as the records are destroyed, but in 1584 he witnessed the will of Letyce Wayte so that he was certainly Rector for seven years and probably much longer. He appears from his will to have been unmarried.

The will is as follows:—

68 *Sainberbe.*

"In the name of God Amen. The eleaventh daie of September In the three and thirtieth yeare of the Raigne of ouer Soverayne Lady Elizabeth by the Grace of God Queene of England Fraunce and Ireland, Defendor of the faith, &c.

"I Thomas Kinge, clerke, parson of Clapham in the Countie of Surrey being sicke of bodie but of perfect remembrance, laude and praise be given to Almightie God, Do make and declare my last will and testament as followeth, viz., first and principally I commende my sowle to Almightie God and my bodie to th'earth whensoever yt shall please him to call me.'

"And to the disposinge of that smale portion of worldly substance wherewith God hath endowed me I doe give unto Katherine Etherope the eldest daughter of John Etherope, deceased, my second featherbedd at Clapham with the boulster and two pillowes belonginge to the same. The rest and residue of my

goodes, chattels and debts whatsoever I doe give unto my lovinge friends Robert Cotton and Katheren his wife whome I make sole executors of this my last will. In witness thereof I have hereunto put my hande and seale geaven the day and yeare above written per me Thomam Kinge clericum. Sealed and delivered for his last will in the presence of William Chester. By me John Stead and me Edward Ragge with others.

"Proved 20 September 1591 by Thomas Ashwood notary public for the executors."

John White.

The will of John White, dated 31st August, 1592, is interesting as representing a calling which has long been driven away from our once rural village.

It commences: "I, John White, of Clapham, in Surrey, husbandman," and makes the following bequests:—

"My bodie I bequeathe to the earthe from whence it came.

"To my God-sonne, John Causton, 12d. in money and a good yowe (ewe).

"I give to the Churchwardens of the parishe churche of Clapham and their successors Churchwardens of the same churche to be ymployed to the benefitt of the saide churche for ever, tenne shillings in money."

("For ever" seems to indicate a somewhat exaggerated view of the sum left, possibly the poor man had very little money.)

The rest of his goods he left to his wife Elizabeth.

He signed his will in the presence of Thomas Cokayne, who was probably a member of the well-known City family—Sir William Cokayne being at one time Lord Mayor of London—and apparently a resident at Clapham in 1592.

Timothy Reade.

The will of Timothy Reade possesses an interest for Clapham, as he left a small bequest for the poor which still endures.

He died in 1620, and is described as a citizen and grocer of the City of London. He probably had a country house in Clapham, but from his will it is evident that his interests lay chiefly in London.

He left many bequests, and among them was £5 to Christ's Hospital "if the children of the hospitall doe accompany me to church at my funerall," also £15 for a supper to the parishioners of St. Dunstan's in the City on the day he was buried.

Sir Henry Atkins.

The last will that we shall notice is that of Sir Henry Atkins, Lord of the Manor of Clapham, who died in 1638. He was possessed of considerable property, but the various provisions of his will hardly interest the general reader.

The preamble of his will breathes a spirit of deep piety. It is as follows:—

"First I give my soul to Almighty God, my Creator, Redeemer and Preserver, trusting through His mercy that the same shall be presented to His Divine Majesty, without spot or wrinkle, being first washed with the most precious blood of my Saviour Jesus Christ, Who is able to make my sinnes, though they were as red as scarlet, to be as white as snow. And for my body, the coffin of my soul, I commit the same to the mother earth from whence it came, to be buried without pomp or vain glory."

He left £10 to the parson of Clapham, and devised his books as follows —

"To such of my children as shall be professed in Divinity I bequeath all my Divinity books, and to such of my children as shall be professed in History I bequeath all my History books."

To his eldest son, amongst other legacies, he gives "a manuscript New Testament with parchment leaves guilded."

The date of this will brings us to the commencement of the parochial records, except the list of births, deaths and marriages, which commences some 70 years earlier.

THE OLD PARISH CHURCH.

If in pre-Reformation time we had walked through the village of Clapham to the Parish Church, which then stood where St. Paul's Church now stands, we should have passed down the Old Town which probably then consisted of a straggling line of gabled houses on the right side only, the left being fields or waste land, until we came to the village

church standing just on the brow of a hill which sloped down Battersea-wards to the river. In the churchyard we should probably have noticed first a large cross, and equally prominent the village stocks for the delinquents The church itself was small, consisting of a nave and chancel only, with a small chapel on the north side. It had a porch and a steeple, the latter of which must have been a landmark for many miles round, neither of which, however, appear in the sketch in the public library, but both appear in the Churchwardens' accounts.

Immediately on entering the porch we should have seen a large painting of St. Christopher bearing the infant Christ on his shoulder. This was very general, as it was a popular belief that a man would not die that day if he had seen the figure of St. Christopher, and this undoubtedly would form a powerful inducement to attend the daily worship. For we had daily services at that time: Matins at 7, Mass at 8, and Evensong at 3 in the afternoon. On Sundays there was also a midday Mass.

Entering the church, we should see that it would probably hold some 150 people, the nave being filled with forms and benches and the floor strewn with rushes. Whatever we may think about free sittings, there is no question but that in the early days of the Church the parishioners had appropriated sittings, as ancient wills bear witness.

Looking to the chancel, we should notice a carved wooden screen dividing it from the nave, and over it a large wooden beam stretching from side to side, called the Rood beam. In the centre of this beam there was a large crucifix with figures of St. John the Evangelist and St. Mary, as a perpetual reminder of the scene on Calvary. In front of the crucifix a light would be burning.

On the wall above the chancel arch we should see a picture of the Last Judgment, called by our forefathers "The Doom."

Passing into the chancel we should notice on the north side a small chapel—the Ladye chapel—with an image of the Virgin and votive candles burning before it, the offering of some worthy citizen or of some poor widow on behalf of her prentice boy in London.

The high altar would not be much unlike that of the present Parish Church, with the substitution of a crucifix for a cross and with

two large candlesticks standing in front of it on the floor.

The pulpit and reading desk were in the nave on the north side, and here and there on the walls are small images of various saints, not forgetting St. Thomas á Beckett, a very popular saint and almost a local celebrity, as he was educated at Merton Abbey, just a mile or two away.

Outside, close to the church, was the Church House, a small building that would do duty for the modern vestry, and also formed a waiting place for people from a distance.

Such, roughly, was Clapham Parish Church in pre-Reformation times.

In 1534, when one Henry Robinson was Rector, came the declaration of freedom from the Roman See by the clergy of the Church of England. In the Public Record Office to-day, one can see the original sheets of parchment signed by the great majority of the parochial clergy of the various dioceses.

Each sheet is headed with the declaration in Latin: "That the Bishop of Rome hath no greater jurisdiction committed to him by God in this realm of England than any other foreign bishop."

In 1536, lights before images were forbidden, and shortly after, the images themselves were removed.

On Whitsun Day, 1549, for the first time, the people of Clapham heard the strange sound of Matins, Mass, and Evensong, rendered in the English tongue, and it is probably safe to say that many who heard it disapproved of such a startling innovation.

Anxious as one may be for the credit of our native village, it must be admitted that so far as the Parish Church was concerned, it did not, either from its architectural pretensions or the richness of its furniture, show any evidence of a surpassing devotion on the part of our Clapham forefathers in pre-Reformation times. We have already seen from a will of a former Rector that the income of the living did not enable him to leave much behind him, and the list of Clapham church property drawn up in the reign of King Edward VI., shows up somewhat poorly by the side of many other parish churches, whose lists contain great quantities of gold and silver plate and many costly vestments.

There are three lists preserved, in which the Churchwardens of the time give a full inventory of the goods belonging to our Parish Church. The third list speaks eloquently of the rapid progress of the Reformation in the sweeping away of the various adjuncts of worship, and the list headed "Sales" shows how they were disposed of.

Surrey Arch. Vol. 4, p. 44.

Inventories Temp E. vi.
From Miscell. bundle.

CLAPPHAM.

This inventory taken —— the xiij day of December in the yere —— written of all and every suche Churche goodes as doth or ought to apperteyne unto the parishe aforesaid now in the charge of the Churchwarden hereafter appereth.

Imprimis one chalice parcell gilte.
Item one cope of oraing tawnye bordered with grene damask.
Item one vestment of bawdekyn with his apparaill.
Item one vestment of dornix with his aparaill.
Item one vestment of white diaper worke with his apparaill.
Item one old vestment of red sarsenett.
Item one vestment of blacke saye with an amize and ij stooles.
Item an aulter fronte of grene chamlett with a frenge.
Item a canapie of red sarsenet.
Item one old banner clothe of grene sylke.
Item one steyned streamer and iij banner clothes.
Item iij aulter clothes of lynyn.
Item ij diaper towells.
Item ij playne towells.
Item iij corporas cases one of clothe of gold another of velvet.
Item iij small quisshions of sylke for th'aulter.
Item one herse clothe of white damaske.
Item ij surplus for the priest.
Item a rochett.
Item diverse steyned clothes and stooles for the sepulchre.
Item diverse old steyned and painted clothes for the doing of ceremonyes lately used in the Churche.
Item diverse small ornamentes sometyme used aboute images.

Item iiij candlesticks of latten.
Item ij prickettes of latten.
Item one crosse of latten gilte.
Item in the steple ij smalle belles
Item one hande bell.
Item a sacryng bell.

Md That these were Churche wardens in the first yere of the Kinges Majesties reigne that now is.

WILLIAM AUNSELL.
THOMAS SEWELL.

MdThat there was stollen out of the churche in anno Tertio regni regis prædicti these parselles folowing viz one aulter cloth twoo playne towelles and two candlesticks of latten but by whom we know not.

Md That the accomptes taken of the Churche wardens according to our charge there remayneth dewe unto the Churche wardens vjs viijd.

JAMES ADAMS
JOHN ADAMS
Sidesmen.

WILLIAM AUNSELL
THOMAS SEWELL
Wardens charged with the goodes.

Inventory 26 Septembre 6 Edw. VI.

James Adams and John Adams, parishioners, who say that Wm. Aunsell and Thos. Sewell were churchwardens in the 1st yere of the King and continue unto this daye.

They exhibit an inventory of the goods made 12 March 3 E. vi., and that all the goods which were and did belong to ye church from said first yere and att this daye doue remayne, this is the juste and trewe inventorr.

First one challyce parsell gilte weyinge viij oz. qr.
Item one cope of orenge tawnye borderede with grene damaske.
Item one vestement of bawdekin with his apparell.
Item one vestement of dornyckes with his apparell.
Item one vestement of white diaper worke with his apparell.
Item one olde vestement of redde sarcennett.
Item one vestement of blakke saye flowrede with an amys and two stooles.
Item one aulter fronte of grene chamlett with a frenge.

Item a canapye of redde sarcenett.
Item one olde banner of grene sylke.
Item one staynede stremer and iij banners.
Item iij aulter clothes of lynnen.
Item ij towelles of dyaper.
Item ij playne towelles.
Item iij corpores cases th'one of clothe of golde and th'other velvet.
Item iij smalle quysshions of silke for the aulter.
Item one herse clothe of white damaske.
Item ij surplesses for the priest.
Item one rochett for the clarke.
Item dyvers stayned clothes and stooles for the sepulchre.
Item dyvers olde stayned and paynted clothe for the doynge of ceremonyes lately used in the church.
Item dyvers small ornamentes sometyme used aboute ymages.
Item ij smalle belles hangynge in the stepull.
Item one hande belle.
Item one litell sacringe belle.
Item iiij candellstekk of laten.
Item ij pryckettes of laten.
Item one crosse of laten gilte.
(Two markes no sygnature.)

Of all which goods and these were stolen from the said churche att the roberye of the same hadde and done aboute the 20 January 3 Ed. VI.

Fyrste one aulter clothe of lynnen.
Item one playne towell.
Item two candelstekks of laten

CLAPHAM.

Wardens WM AUNSELL, THOS. SEWELL.

Deliverid unto the Wardens ther the 19 May 7 Ed. VI.

Imprimis a chalice poiz viij oz. qrt.
A herse clothe of white damask and ij vestements of dornix.

Also remaining in their charge to the Kinges use :—

ij belles in the steeple and a hande bell.

SALES.

Latten poiz viijlb xvjd.
Paynted clothes solde for 7/8.
A cope and iij olde vestements 12/4.
A cannapi clothe of red sarcenet 4/4.
Summa 25/8.

THE PLAGUES.

The accession of James I. had caused a great revival of trade and prosperity when the plague of 1603 came to put a stop to it. It shortened the King's procession and drove all who could afford it away from London. The streets of London were deserted, most of the shops were closed, and through every village around London, including Clapham, there streamed a collection of every sort of animal and vehicle bearing the possessions of those who could manage to get away. One sixth part of the population of London perished. Although the fugitives were repulsed from the villages to which they came, and were often left to die in the fields and streets, yet they carried the dreaded contagion with them. From every parish church there ascended the oft-repeated prayer of the Church's litany, "From plague and pestilence, Good Lord deliver us." Rosemary, which was the popular preventative, from being a shilling for an armful, rose to six shillings for a handful. The poor people carried it about with them, and the churches and shops were strewn with it. Doctors fled and all sorts of quacks took their places. In Clapham, the burials of 21 persons are recorded during the year. The plague apparently broke out in the Rectory, since the names of the Rector and his family head the list of burials for the year 1603.

In the Parish Register of Burials is the following pathetic entry in 1603:—

Edward Coochman Parson of Clapham	3	Sep.
Judith his wife	4	,,
Edward his son	12	,,
Elizabeth his daughter	15	,,
Judith do.	18	,,
Susan his maid servant	24	,,

It is no undue stretch of imagination to suppose that like many another brave parson of the time, he had not withheld his sacred ministration to the poor plague-stricken fugitives who were vainly trying to flee from death in London, and who fell dying by the roadside or in the fields of Clapham. Of his family he was the first to die, and in his short but touching will, written the day before his death, it is evident that he little guessed that those loved ones for whose care he was so anxious, would follow him in such terribly quick succession.

His will is as follows:—

"The will of Edward Coochman Parson of Clapham.

"Brother Gabriell Coochman I commend me unto you. I am at the pointe of death and have no hope ever to see you in this world. My will is that you shall have all my goodes and chattels for the use of my wief and children. And I doe hereby make you my sole executor for the use aforesaid and doe earnestly pray and desire you to have a fatherlye care for the bringinge up of my poore children as my trust is in you. And soe I bid you hartely farewell till wee meet in heaven, this second of September One Thousand six hundred and three Your loving brother.

"Edward Coochman Parson of Clapham did acknowledge this to be his last will the daie and yere above written, in the presence of Suzan Bennet his mayde servaunte and of one old Joane his keeper.

"Proved 12 Nov. 1603 by Thomas Wheeler Notary Public for Gabriel Coochman, brother of deceased and executor."

We can easily guess how carefully the villagers avoided the desolate and deserted parsonage, but strangers unfortunately did not, for a further entry records still another death. It runs, "A poore man yt was found dead in the parsonage barn 11 Oct."

This nameless wanderer creeping in from some other locality found death in the hospitality of Clapham.

Twenty-two years later the plague came again. In 1625 it ravaged London, and the coronation of Charles I. was postponed for a whole year in consequence of it, and again the list of burials in Clapham bears testimony to its devastating character. Thirty-seven persons were buried in this year, so that the outbreak in 1625 was worse than that of 1603.

Amongst others are the following entries:—

Benjamin Cooke	... ...	10 April.
Do. do.	... ...	29 ,,
Margaret Cooke	... ...	29 ,,
Mary Cooke	... ...	3 May.

Altogether, 41,313 deaths occurred in London alone.

The third and happily final visitation was in 1665. Twenty-six persons were buried in Clapham during the year 1665, as against 20 in the preceding year, so that this time, although the mortality in London was greater, Clapham does not appear to have suffered so heavily.

Possibly the two previous visitations had taught our forefathers greater wisdom, anyhow, from the following entries copied from the Churchwardens' Accounts, they appear to have taken precautions for the proper isolation of the infected cases, as well as to have done their utmost to help other districts.

"1665. An assessment levied of £8 2s. 6d. towards the reliefe of the poore in the Borough of Southwark and parishes adjacent visited with ye Pestilence."

	£	s.	d.
Paid for building a Pest house ...	£21	7	0
Flock bed boulster and blanckets for ye Pest House	1	8	0
Three basins ditto	0	0	9
For carrying Shasberry to ye Pest House	0	9	0
For a coffin for Shasbery's wife ...	0	6	0
For the bearers	0	10	0
For playsters and ointment for Shasberry	0	12	0
For carrying ye youth to the Pest House	0	1	6
Goodwife Gurney as nurse for 9 weeks	5	8	0
For a coffin for ye youth yt died at the Pest House	0	3	6
For burying him	0	5	0
Paid to Shasbury for one month being shut up with Goodwife Gurney	1	4	0
For a warder about the Pest House	3	3	0

The total makes a heavy charge in those days on a small parish. Poor Shasberry appears to have been detained after his recovery, but the last entry about him seems to reflect somewhat unfavourably as to the charm of Goodwife Gurney's society.

CLAPHAM DURING THE COMMONWEALTH.

It is interesting in poring over the crabbed and yellow entries in the Churchwardens' Accounts to recognise here and there insignificant looking entries and memoranda which, on closer examination, however, speak eloquently of great events which have left their marks on the history of our country.

The following entries show that the great struggle between King Charles I. and the Parliament was felt even in our little rural village.

1643. To Goodwife Hattonby her husband being gone for a souldier	£1	15	0
By going to Kingston twice to lessen the burthen charged on ye parish	0	5	0
By charges by going and tending on the Committee to lessen the Sessment	0	1	4
(A Levy of £200,000 was ordered by the Long Parliament.)			
Given to souldiers	0	2	6
(Who had come to the village to collect the taxes.)			
Paid Alexander Sutton for horses that drawed the trayne of artillerie	1	10	0
1644. Layd out at Kingston to set out two souldiers	3	0	0
Paid the High Constable the weekly taxes and not sought the troopers coming to collect it	2	0	0
Lent Goody Hattonby to set up shop when her husband was in Parliaments service	2	0	0
Laid out for beds sent to Kingston and Farningham	0	11	0

There is little doubt but that the sympathies of Clapham were rather with the Parliament than with the King, and this is easily explained, as the leading inhabitants of Clapham were also citizens of London, and it is well-known that London was heart and soul for the Parliament, furnishing both money and men for its service. There is, moreover, a strong tradition that Cromwell, Ireton, and Fairfax were for some time resident in Clapham Old Town.

The Rector of the time, the Rev. John Arthur, was also a supporter of the Parliament. He was a man of some substance and note, and is described as a moderate non-conformist, a term which did not than imply a separatist from the Church of England. He was appointed by Oliver Cromwell as an Assistant to the Committee for displacing insufficient ministers, and yet on the other hand was granted Royal Letters to the University of Oxford that he might receive the degree of Doctor of Divinity by King Charles II., a striking testimony to the respect in which he was held on both sides.

On two torn and discoloured pieces of paper among the vouchers of the accounts is still further evidence of the participation of Clapham in the struggle. So far as they are decipherable, they read as follows:—

"July 26 1645

"We the parishioners of Clapham being charged for a team for the Parliaments service and desiringe for the equal proportionment of the charge to borrow out of the parish three pounds to hire a team for ye saide service doe promise and binde ourselves by these presents to pay the sayd three pounds again unto Mr. John Arthur our pastor & John Sole ye churchwarden on ye of August next in witness whereof we hereunto sett our hands

"Henry X Cox
Edwd X Hayden
Humphrey Cottingham
Humphrey X Wharton."

"26 July 1645

'Memorandum that it is agreed & promised by those whose names are here under written that we will an equal Sessment upon the whole parish landes for the said three pounds and for the horses of Goodman Sole, Mr. Emerson, Goodman Cox, Goodman Cottingham and Goodman Sharpe, which were lost in the Parliaments service and ought to have been borne by a common equal charge and not to lye upon particular persons to there too great hinderance in witness whereof we have hereunto subscribed our names

"John Sole Henry X Cox
Humphrey Cottingham
Edwd X Haydon
Humphrey X Wharton."

In addition to the demands made upon Clapham in money and men, the edicts of the Long Parliament as to morals and religion peep out in our old records. Little slips of paper with "Collected at ye fast" on them, recall the ordinance of 22 Aug., 1642, in which the Parliament directed "All parsons, vicars, curates, and ministers, immediately before the sermon or prayer ended in the forenoon to earnestly exhort people to the solemn due keeping of a monthly fast, and to forebare all sport and pastimes thereon," and in 1643 all constables or their deputies were enjoined to repair to every house the day before every public fast, and to charge all persons, and on the day to take notice of all persons who follow their calling, sit in taverns, etc.

In 1645 we come across the following entry:—

" For the Covenant, framing yt and hanging up, 5s."

To this entry hangs a tale, for it was the Solemn League and Covenant which united Scotland with the Parliament against the King.

This had to be taken under pains and penalties by all persons over 18 years of age, and we can picture the scene which must have taken place in our little parish church when from their gabled houses or thatched cottages, the villagers had been summoned for the purpose by the parish constable.

The directions for the ceremony were as follows:—" The minister to read the whole Covenant distinctly and audibly from the pulpit, and during the time of the reading thereof the whole congregation to be uncovered, and at the end of his reading thereof all to take it standing, lifting up their Right hands bare, and then afterwards to subscribe it severally by writing their names (or their marks) in a parchment roll or book."

Among the clauses of the Covenant are the following:—

" To endeavour without respect of persons the extirpation of Popery Prelacy superstition heresy schism profaneness and whatsoever is contrary to sound doctrine." (Or, in other words, contrary to the opinions of the Long Parliament.)

" To defend the rights and privileges of Parliament, liberties of the Kingdom, and the King's Majestie's person." (The latter they emphasised by themselves cutting off his head.)

" To assist in the discovery and punishment of malignants." (Namely, those who did not agree with them.)

An entry in our old parish books, showing that in 1658, one Wm. Wonnals was fined 25s. for breaking the Sabbath, draws our attention to the remarkable change in the manner of keeping Sunday, which was introduced under the Commonwealth, a change which has lasted up to the present day.

James I. had published a Book of Sports, and this was re-published by his son Charles I. In this he had laid down certain sports as suitable for Sunday, probably in opposition to the Calvinistic practice of his own country of Scotland. In it, it is decreed as follows:—

" After evening prayers ended our good peo ple be not disturbed, letted, or discouraged from any lawful recreation, such as dancing (either men or women), archery for men, leaping, vaulting, or any other such harmless recreation; nor from having May games, Whitsun ales, and Morris dances, and the setting up of Maypoles and other sports therewith used, so as the same be had in due and convenient time without impediment or neglect of Divine worship; and that women shall have leave to carry rushes to the church for the decorating of it according to their old custom."

All this was to be changed, and a Parliamentary Ordinance for the better observance of the Lord's Day was read in our old Parish Church before the sermon on a Sunday just before May-day, 1644.

This stern ordinance enjoined that, " no person is to keep or be present at any wrestling, shooting, bowling, ringing of bells for pleasure or pastime, masques, wakes, otherwise called feasts, church ales, dancing, games, sports, or pastimes whatsoever.

" All Maypoles (a heathenish vanity) to be taken down.

" The Kinge's book of sports to be called in and publickly burnt.

" Meat may be dressed for families and milk cried before 9 in the morning."

It is not difficult to imagine that there was a good deal of grumbling at this, especially from the younger generation, but even when the Restoration came no attempt seems to have been made to resume the old practice of Sunday sports, and for the last 250 years our Sunday observance is practically the Sunday of the Commonwealth.

Another entry in 1645, in our parish accounts, claims our attention. It is as follows :—

For an ordinance		3d
Paid John Payne for taking down ye Crosse	1	6
For taking away the font and mending the ground where it stood	4	0
For a new marble font	16	0
To Goodman Blacklock for taking out ye rubbish	1	0

This Ordinance is famous, or infamous, as the cause of much damage to our cathedrals and churches, in the breaking of stained-glass

windows and the destruction of many tombs and architectural detail, and the defacement of pictures and frescoes.

The Ordinance was passed on May 9th, 1644, and its title indicate its character. It was: —

"An Ordinance for the speedie demolishing of all organs, images, and all manner of superstitious monuments in all parish churches, &c."

After ordering that no cross, crucifix, or picture should continue in any church or open space, it forbade the use of any cope, surplice or superstitious vestment, and directed that all altars and tables of stone should be utterly taken away and demolished, and that communion tables be removed from the east end of the Church and placed in the body of the Church or body of the Chancel.

It further directed that "all rayles" whatsoever which have been erected near to, before, or about any altar or communion table be likewise taken away.

It was in obedience to this Ordinance that our Clapham Churchwardens paid John Payne 1/6 for removing the cross from our Parish Church, and an old fragment of paper shows the fate of the communion "rayles" of Clapham Church.

"Racaivd this 7th of September 1645 of Mr. Archer and Mathewe Emrson and John Soulle all of Clapham in the Counttie of Surry the some of thirtie shilling in money and Racaivd the ould Raylles that went about the Communion tabell that was prised to me at tenn shillinges so the hollsome I do Racaive wth the Raylles is Forttie shillings which Forttie shillings I payd by order of vestry to henry Balle of witchapll to take to be his aprintise John Flud goodwiffe Ditches sonn I say Rac—
per me Joshua Foote
herwth is the boyes indentter." } 2li

Another old fragment tells of the troubles with the Irish, who were brought over by Charles I. to help him.

"the 29th of Septemb 1647 being Fast Day ther was geven at the Church Twenty fower shillings cygt peence ye halfe therof was by order of Parliament, (given) for the Irish yt wer fled to barnstaple so ther is———xijs iiijd geven to goody Dich lying in and being in wantt, by ———— reasom :————xs Goody lever 2s 1d Clark ye rest."

The next thing that our Clapham fore fathers had to part with was their Prayer Book, which the Long Parliament proscribed on account of its "burdensome ceremonies."

To be found using the Prayer Book which the Church of England now uses would have cost a Clapham man £5 for the first offence, £10 for the second offence, and a year's imprisonment for the third. Considering the terrible state of our prisons at the time, probably no further punishment would have been necessary.

In place of our Book of Common Prayer, our villagers had to use a "Directory of Worship," which, however, soon disappeared after the Restoration, when the Prayer Book was resumed and continued to be used by the Church of England.

DOMESTIC HISTORY.

Of the domestic history of Clapham we have very little information until 1637, when the Churchwardens apparently began to keep accounts systematically.

From the documents existing subsequent to that date there are many little details which inform us of something of the state of the parish, though one would long for more.

These records I propose to deal with in chronological order, and from them it will easily be gathered that the parish of Clapham although covering a considerable area was but sparsely populated at the time.

On the south side of the Common there was nothing but farm land right away to Streatham, and in fact, with the exception of one or two isolated farm houses and a windmill, the whole of the population lived in what we now know as the Old Town, and the village terminated at the Church which stood where St. Paul's Church now stands.

The first account of the Churchwardens shows in the smallness of the total disbursements what a tiny rural community the parish was at the time.

It is as follows:—

"Money layd out by Henry Coxe Churchwarden for ye yeare 1637."

	£	s.	d.
Layd out for our oathes			8
Layd out for Bread & wine at Whitsontide		4	2
Gave a poore scoller			6

	s.	d.
Gave to 2 severall companyes of poore Irish wth passports	1	9
Gave to a poore woman wth a certificate whose husband was taken by ye Dunkarkers	1	0
Gave to a poore man wth a certificate that lost his barke	1	0
Layd out to ye Baily of ye Common Showes		6
Gave to a Captaine wth a certificate	1	0
Gave to a poore man that had bin a reader to certaine companies of soldiers as appeared by his passe	1	0
Layd out for mending ye bell ...	1	2
For washing and mending ye Surplece	1	2
To Graves for paving in ye Church	1	10
Gave William Barnes for ringing ...	1	0
ffor wrighting our Presentment bills	1	0
ffor carrying in our Presentment bills		4
Gave to a gentleman that had suffered losse by sea	1	0
ffor Bread and wine on Chrismas day at the Comunion	3	1
Gave to 3 poore Scotchwoomen wth passes	1	6
Gave to 4 Irish with certificate ...	1	0

(The Dunkarkers, as the worthy Churchwarden calls them, were the mariners of Dunkirque; and while claiming to be a free port, were really a nest of pirates and a great scourge to commerce.)

The next item is an assessment made on the parishioners in 1638 for the repair of the Church, and is interesting as giving us the names of the inhabitants of the time.

In the manner in which the names are written, that is to say in the titles given, it is evident that not very many great people lived here then.

We have first and foremost the lord of the manor, a worthy knight, then one esquire, 15 masters or Mr.'s, probably city merchants and tradesmen, and then 29 plain surnames representing shopkeepers, chandlers, farmers, or husbandmen, 47 names in all, including the Parson.

Looking at the geographical extent of the parish and this sparse list of inhabitants, the Rector at the time might well have adopted the words of Chaucer's parish priest:—

"Wide is my parish with houses far asonder."

The names are as follows:—

"An assesement made for the Church May the first 1638."

	s.	d.
Sir Henry Atkins	13	4
John Worfeld Esq	13	4
Mr. Francis Bridges	5	
Mr. Richard Cranley	5	
Mr. John Beauchamp	9	
Mr. Christopher Pace	5	
Mr. Christopher Vivian	4	
Mr. Parker	4	
Mr. Richard Roe	4	
Mr. Joshuah Foote	4	
Mr. George Foxcraft	4	
Mr. Aymes	4	
Mr. Hubbard	4	
Mr. Nicholas King	5	
Mr. Henry Clouse	2	6
Mr. Richard Jenman	3	
Mr. Edward Bath	2	
Jon Scaldwell	4	
Henry Sharpe	2	
Edward Hayden	3	
John Wells	3	
William Palmer	3	
Barthol Cottingham	2	
August Clarke	2	
Edward Preston	2	
Henry Coxe	2	
Thomas Belcher	1	6
William Sharpe	2	
Thomas Alder	1	6
Hugo Lloyd	1	
Andrew Weston		8
Robert Shasberry	1	
Thomas Mynter	1	
Thomas Wootton	1	
William Knight	2	
William Graves		8
William Langford		8
Richard Lloyd		8
John Payne		8
John Allingham		8
Thomas Burton	1	0
Wm. Nightingall	1	6
Edwd Payce		8
Henry Barnes		4
Robert Pix		4
Robert Spring		4

Sigd.
Francis Tayler
Parson

Wm. X Palmer
Edwd Hayden
Churchwardens.

CHURCHWARDENS' ACCOUNTS.

In 1638 the Churchwarden, Wm. Palmer, died during his year of office, for at the end of his account we find the widow receiving 11s. 9d. as the balance of his account from the parish.

As there is a good deal of sameness about the items of the accounts, only extracts are made from the earlier ones to avoid wearying the reader, but they indicate very well the kind of events which furnished the village gossip, and there and there students of history will find in them the reflection of public events.

"Monyes laid out by William Palmer, Churchwarden of Clapham, for the yeere 1638":—

Imprimis at going about the bounds		14	0
For the visitation dinner		14	0
For the Churchwardens oathes			8
For mending the deske at Church ...		1	0
For wine and bread at Whit Sunday ...		4	2
Given to Peter Hadfield an aged poore minister that had a reference from the Kings maiesty and my Lord of Canterburie's testimoniall		1	0
For bread and wine at ye Communion on Midsommerday		3	4
To Barnes for ringing Novr 5 ... ... (In commemoration of the Gunpowder Plot of 1605.)		1	0
Gave to a poore old man wth a passe who had losses by Turkes			6
	* * *		
William Palmers receipts are ...	5	3	9
His layings out are	5	15	1
So that all reconings cast ye p'ish must pay hys widdow		11	9

Layd out by Edward Hayden, Churchden, 1639":—

	s.	d.
Item for a Sundyall for ye Churchyarde	2	6
For lead to cap ye dyall post		5
For a dyall post	3	4
For ye hospitalls and Goales	6	9
For ringing March 27	1	0
For a booke of Articles	1	0

"William Knight, his Layings out 1640":—

	£	s.	d.
Gave to a poore man yt had his house burnt wth lighting			8
Item to a poore Scoller		1	0
Item 2 bookes for the fast		2	0
Item for mending ye steeple	1	5	0

	s.	d.
For mending ye Pulpitt	2	6
For a poore man wth certificate of losse by fire having his wife burnt		8

"The disbursements of Bartholomew Cottingham, Churchwarden of Clapham, for the yeare 1642":—

	s.	d.
Givin to 2 weomen with passport ...		4
Also to 2 Irish wemen		4
To a poore Scholler sent to mee ...	1	0
Also to 2 men driven from Ireland ...		6
For a box to gather monye		6
To bread and wine on Witsonday ...	5	2
To a gentleman forced from his meanes in Ireland	1	0
Given to 2 poore soldiers		2
Also to another		2
To another		1

Officers chosen Aprill 4th 1643

John Sole Mathew Emerson	Churchwardens
John Payne Robert Piper	Overseers for the Poore
William Lee James Pim	Surveyors for the high way.

Dated 1647, is a scrap of paper giving a list of persons to whom relief was given. It reads as follows:—

Goodwife Hobdie	IIs
Goodwife Ffinell	II
Goodwife Lever	II
Goodwife Alder	III
Goodwife Plinter	III
Goodman Blacklock	III
Goodman Sandum	III
Goodman Ansell	II
Goodman Ditch	II
Goodman Shasbery	II
Mary Wilson	II
Goodman Ffeuvre	II

In 1649 is recorded the earliest missionary collection in Clapham. The Puritans, who had fled to North America from England, and founded New England, had necessarily been brought into contact with the North American Indians, and now when they had been called home to help in the struggle against Charles I. they did not forget their dark-skinned neighbours across the Atlantic, for we read that no

less a sum than £82 was collected in Clapham "for the propagating of the Gospell among the Indians in New England."

The following gives signs of further activity in religious matters, for in the Vestry records we read as follows:—

"Agreed and ordered at a general meeting of the parishioners that the Church be inlarged from Mr. Gauden's building to the bottome of the Church by the Churchwardens and that they make an assessment of £50, according to the assessment of the £90000 the month for the Army of the Parliament."

This seems to indicate some increase in the population of Clapham, and further shows what the cost of the war budget of the time was.

VARIOUS PAROCHIAL MATTERS.

Among the vouchers appears an inventory of the goods of one Blacklock, a husbandman of Clapham, who had apparently died insolvent, and which gives the prices obtained at their sale by auction.

It is interesting as showing how the houses of the working classes of 1650 were furnished, and is rather remarkable for the things that are absent which are now found in the very poorest dwelling.

It contained none of the following:—

Crockery, glass, carpets, curtains, table knives and forks, books, chairs, pictures or sheets.

The list of goods reads as follows:—

INVENTORY OF BLACKLOCK'S GOODS.

One brase bottell One small brase bottell	...	...	£0 04 00
One iron pott	...	...	0 01 0
One brasse pott	...	...	0 03 8
One pott hooke	...	...	0 00 4
One teamell	...	...	0 01 0
One small spitt	...	...	0 00 04
One ould friing pann	...	...	0 00 08
A small pair fier iorne	...	...	0 00 09
One andiron	...	...	0 01 0
A payer broken tonges	...	...	0 00 02
2 ould sickels	...	...	0 01 0
A small paile wth balle	...	...	0 00 4
A wodden tray	...	...	0 00 6
2 halfe tubbes (one solde)		...	0 00 6
A wheele (for spinning)	...	...	0 01 0

	£	s.	d.
4 wooden dishes and a wooden ladell	0	00	2
4 peuter spoones and 1 alk.....y (?)	0	00	03
6 ould trenches and rowling pinne	0	00	4
1 paire ould bellows and half tubb ...—...barrell	0	00	4
A salte box	0	00	02
A small box	0	00	01
A flayle	0	00	10
A payer ould shoes	0	00	6
2 tables (1 table sould)	0	00	6
1 longe forme	0	00	6
4 short formes	0	02	0
An ould cubbort	0		
7 stone bottells	0	00	6
1 small table	0	01	06
1 ould chest	0	01	0
1 ould chest	0	01	0
1 ould cheste	0	01	0
1 ould cheste	0	01	0
2 ould dealle boxs	0	01	0
1 littell ould towell	0	00	06
2 flocke beads and 2 boul.	0	10	0
2 ould bead steads	0	3	0
1 coverlett	0	2	6
	2	05	5

The 21st of March, 1650.

"Paid to Mr. Row in full of Rente for Blacklock's howse, endinge at Michalmes laste paste, the somme of Thirty-five Shillings.

£1 15 0"

(Endorsed) March ye 21st, 1650.

"An inventory of Blacklock's goods."

Next we come across an old form of Indenture by which one William Wright, sonne of Edward Wright, of Clapham, husbandman, "doth put himselfe apprentice to William Williams Citizen and Basketmaker of London to learn his Art." Amongst other things he covenants:—

"His said master faithfully to serve, his secrets keep, his lawful commandments everywhere gladly do. He shall do no damage to his said master, nor see to bee done of others, but that He to his power shall let or forthwith give warning to his said master of the same.

"He shall not contract matrimony, shall not play at cards, dice, tables, or other unlawful games. He shall neither buy nor sell. He shall not haunt Taverns or Playhouses nor absent himself from his said master's service day nor night unlawfully."

This bears date 20th Nov., 1651.

A sign of further progress is given in 1651, when in the Vestry minutes appears the following:—

"22 June Ordered by the parishioners of Clapham att a generall meeting that the Churchwardens doe upon the parish charge erect neere the Schole house a convenient building to hange a bell in, for the watch men to stand in, and to lay the stock of sea cole in."

It will be remembered that Parliament had forbidden the ringing of Church bells, and so, as the parishioners had lost their time teller, they had to make other provision.

The school house had just been built at a cost of £264, the site having been given by Sir Richard Atkins, the lord of the manor. The girls' parochial school, Rectory Grove, now stands on this site and represents the original school, so that for more than 250 years there has been a public elementary school in the parish.

In addition to this outlay on the school, the parish spent £154 on the church.

A sum of £10 was paid to the Churchwardens for the use of a pew in the church, and probably in this way some of the money was raised.

The building for the bell took the form of a tower, and the two bells of the Church, which the Long Parliament had forbidden to be rung, were sold for £6, and a "new greate bell" weighing 5 cwt. was bought for £22, and this now woke the inhabitants and marked the flight of time, instead of the Church bells.

In 1653, the "Frost" chapel was added to the Church, its dimensions being recorded as 29ft. by 14½ft.

Three years later the reforming zeal of the Puritans fell on the ancient office of Churchwarden, and this was abolished, consequently no Churchwardens were appointed until the year of the Restoration, 1660, when they were re-appointed under the title of "Churchwardens or Church guardians."

In 1659, the majesty of the law was asserted by the building of a new Cage for offenders. It was made of wood and cost £12. A further step was also taken in this direction, as the Parish constable was furnished with a staff, at the cost of eleven shillings.

The year of the Restoration, 1660, not only saw the re-appointment of the Churchwardens in the Parish, but brought with it a welcome

relief from the austerity and gloom of the Puritan regime, and games and sports once more made their appearance, but never to the former extent, which had earned for the country the title of Merrie England. That Clapham felt the welcome reaction is evident, as we read that Mr. Wm. Mullins was excused assessment "on a bowling green which he had made and planted with trees," and it is delightful to picture our worthy predecessors in Clapham, sitting under the trees with their long pipes, watching the skill of the worthy aldermen and citizens as they recreated after their day in London.

The Restoration, although it brought a welcome gaiety, was evidently attended with less desirable results, as we are told that Goodman Humphery was granted two shillings a week "so long as he is able to keep beggars and idle vagrants out of the town." Probably the disbanding of the army had greatly increased the tramp class, and Goodman Humphery must undoubtedly have deserved his somewhat small wage in "moving on" the number of vagrants who must have passed through a place like Clapham, so close to the high road between London and Portsmouth.

Further steps had to be taken in this direction during the following year, for the Cage was directed to be moved to a more convenient place for watching, probably to the site of the old Fire Station, as it would then be at the entrance to the village when approached from London. A chimney was also attached to it, and it was turned into a watch house, so that the watchman could remain in it during cold weather. The prisoners in the Cage were not supplied with anything but a little straw to lie upon.

The Churchwardens were further bidden to prosecute the law against all idle people "who harbour in the parish."

COLLECTIONS IN CHURCH.

Among the Church collections for the year 1660, there was one of 16/6 made for Philip Dandulo "who was converted from the Mahomedan profession to the Christian faith"; 24/- was given to the Fishing Trade, evidently to repair losses by some great storm, and £6 3s. was subscribed for the distressed Protestant churches in Lithuania.

At this time, charity was solicited by means of what was called "a briefe."

The following copy of a receipt for one still preserved will show its nature :—

" Received by me Thomas Underwood of the Minister and Churchwardens of the parish of Clapham, in the County of Surrey, the just sum of fifteen shillings and one penny, being all which was collected in the said parish by virtue of His Majesties Letters Pattents produced unto them and granted through His Majesties most especial Grace and Favour unto Henry Harrison Mariner, for and towards his, and his wife and eight children, their relief.

Witness my hand the 14th day of July, 1662.

Thomas Underwood."

Armed with these " Letters Pattent " the lucky possessors could demand a collection, and in the case of individuals were probably the cause of a good deal of trickery, as they were often farmed out and much of the money got into undeserving hands. In the majority of cases they were, however, quite legitimately used for the purpose of repairing public disasters or exceptional losses by fire or storm; in fact, they stood in the place of our own public subscriptions.

Thus, on the 12th March, 1663, Clapham contributed to Great Grimsby, and on 30th April, 1664, to Hexham in Northumberland, though the precise nature of the distress of these places is not given, but probably fire or shipwrecks.

SIR DENIS GAUDEN.

Shortly after the Restoration, our village was much stirred by the arrival in its midst of one Mr. Denis Gauden, who set about building a fine house on the North Side of the Common, somewhere between the Chase and Victoria Roads.

This worthy citizen shed additional lustre on the village when, being a Sheriff of the City of London on the occasion of the building of the Royal Exchange, King Charles II., who laid the first stone, after the fashion of such ceremonies was pleased to make him a Knight, and he became Sir Denis Gauden.

We are indebted to the diary of the immortal Pepys for this information and the following extracts from that memorable work will probably be of interest to Clapham.

25th July, 1663. " After some debate " (in Parliament) " Creed and I resolved to go to

Clapham, to Mr. Gauden's. When I come there, the first thing was to show me his house, which is almost built. I find it very regular and finely contrived, and the gardens and offices about it as convenient and as full of good variety as ever I saw in my life. It is true he hath been censured for laying out so much money; but he tells me that he built it for his brother, who is since dead (the Bishop of Exeter) who when he should come to be Bishop of Winchester, which he was promised (to which bishopricke at present there is no house), he did intend to dwell here. By and by to dinner, and in comes Mr. Creed; I saluted his lady, and the young ladies, and his sister, the Bishop's widow; who was it seems, Sir W. Russel's daughter, the Treasurer of the Navy; who I find to be very well-bred, and a woman of excellent discourse. Towards the evening we bade them adieu! and took horse."

12th December, 1663. "We had this morning a great dispute between Mr. Gauden, Victualler of the Navy, and Sir J. Lawson and the rest of the Commanders going against Argier, about their fish and keeping of Lent; which Mr. Gauden so much insists upon to have it observed, as being the only thing that makes up the loss of his dear bargain all the rest of the year."

30th December, 1665. "All the afternoon to my accounts; and there find myself, to my great joy, a great deal worth, above 4000*l*. . . . and is principally occasioned by my getting 500*l*. of Cocke, for my profit in his bargains of prize goods, and from Mr. Gauden's making me a present of 500*l*. more, when I paid him 800*l*. for Tangier."

23rd September, 1667. "I back into London; and there saw the King, with his kettle-drums and trumpets, going to the Exchange to lay the first stone of the first pillar of the new building of the Exchange; . . . I do find Mr. Gauden in his gowne as Sheriffe, and understand that the King hath this morning knighted him upon the place (which I am mightily pleased with)."

23rd January, 1667-8. "At noon with my Lord Brouncker to Sir D. Gauden's, at the Victualling-office, to dinner, where I have not dined since he was Sheriffe. He expected us; and a good dinner, and much good company; and a fine house, and especially two rooms very fine, he hath built there. His lady a good lady."

SAMUEL PEPYS.

Although this worthy did not become an inhabitant of Clapham until the year 1700, a short account of his career may appropriately be given here.

He was descended from a County family of some importance, but evidently from a younger son, as we read that his father was a tailor.

Samuel was born February 23rd, 1632, and his father appears to have been able to afford him a good education. He went to St. Paul's School, and afterwards to Magdalene College, Cambridge. Through the influence of his cousin, Sir Edward Montague, afterwards Earl of Sandwich, he obtained a Government appointment under the Commonwealth, and then married a beautiful girl of 15. His diligence and ability secured his continuance under Charles II. at the Admiralty, when he came under the notice of the Duke of York, afterwards James II., and was advanced to the post of Secretary to the Navy.

The revolution of 1689 caused him to be dismissed from his office and imprisoned; but he was soon released. He took no further part in public life and devoted himself to music and books at his house in York Buildings, Adelphi.

In 1700, he became seriously ill, and his physicians recommended country air for him. He accordingly came to Clapham, and took up his abode with William Hewer, in the house that the latter had bought from Sir Denis Gauden. Here he died on May 26th, 1703.

He bequeathed his library to Magdalene College, and his books may still be seen in the bookcases in which they had been during his lifetime.

Pepys would have left no mark on history but for one circumstance. He had kept a Diary from 1660 to 1669, and it is this that has made him famous. He wrote it in cypher, so that no eye but his own should read it; consequently he wrote in it frankly, putting in things which men generally keep to themselves

It has, however, considerable value, in giving us an intimate knowledge of the manners and customs of his time; and of the great events such as the Plague of 1665, during which he bravely stuck to his post in London, and the Great Fire of 1666.

This Diary remained for over a hundred years before a key to the cypher was discovered.

It was then deciphered and published, with the result that the name of Samuel Pepys has become famous over all the civilised world.

WILLIAM HEWER.

William Hewer was born in London on November 17th, 1642. His father died of the plague in 1665, and in the following year his mother's house at Pye Corner was burnt down in the great Fire.

Hewer entered Pepys' service at the age of 17, and in the Diary is referred to sometimes as "my servant" and sometimes as "my clerk." From the same source we learn that in the early days of his employment he did not give entire satisfaction. He lived in Pepys' house and appears to have been treated somewhat as an apprentice.

On June 8th, 1662, Pepys writes in his Diary: "Home, and observe my man Will to walk with his cloak flung over his shoulder like a Ruffian, which whether it was that he might not be seen to walk with the footboy I know not, but I was vexed at it; and coming home and after prayers, I did ask him where he learned that immodest garb, and he answered that it was not immodest or some such slight answer, at which I did give him two boxes on the ears, which I never did before, and so was afterwards a little troubled at it."

In another entry, Pepys complains of Will's "proud trick" of keeping his hat on in the house; and still again that he wasted the time of the mayds by talking to them on washing day.

Despite these offences, however, Pepys soon found that Hewer was a very able assistant and in a few years he became his right-hand man.

The Diary contains many entries indicating that a close friendship subsequently existed between Pepys and Hewer, and Hewer speedily became a man of some importance in public affairs.

He was appointed treasurer for Tangiers, Commissioner of the Navy, and became a Member of Parliament. In 1683 it was decided to abandon Tangiers, and Pepys and

Hewer went to that place to superintend the withdrawal of the English troops and the destruction of the Mole.

In 1689, Hewer shared the fate of Pepys, in being dismissed from office upon the flight of James II., but he was a business man and soon found occupation. He appears to have been interested in Clapham as early as 1680, as he paid rates upon various properties there, including Sunny Side Farm and land near Dragmire Lane, now Cavendish Road. He also possessed fields on the north side of the Wandsworth Road.

It is not quite clear when he bought Sir Denis Gauden's great house, but on Sir Denis Gauden's death he appears to have lived there. He was also interested in the East India Company, and in 1704 was appointed Deputy Governor.

Hewer was a dutiful and affectionate son to his widowed mother, who lived with him; and when she died in 1693 she was buried in Clapham Churchyard in Sir Denis Gauden's vault.

During his 30 years' connection with Clapham, Hewer took an active part in parish affairs. His name appears in subscription lists. He gave a silver basin for collecting alms in the church, and at his own expense enlarged the church by adding the North Aisle. This church was abandoned in 1776, when the church on the Common was built.

William Hewer died at Clapham, unmarried, on December 3rd, 1715. Among other charities, he left £7 a year for the education of poor boys, which sum is still paid to the managers of the Clapham Parochial Schools.

A monument to his memory was placed in the old Parish Church. It may now be seen in the Vestry of St. Paul's Church, which was built on the site of the old Parish Church of Holy Trinity.

VARIOUS PARISH MATTERS.

In 1665 we come upon the first record of the Temperance movement in Clapham, for the Justices were approached with the request that they would suppress all alehouses except two.

The following was the resolution :—

" Whereas there was severall complaints of ye great abuse yt is in ye sd. parrish of Clapham by ye increase of such alehouses as are

not according to Law. It was ordered and agreed yt a Letter should be sent to ye Justices from ye sd. parrsh. for ye suppressing of all such houses except ye White-hart and one yt Thomas Crencher either doe or shall keepe."

It is very gratifying to find that our little village was so early in the field in good works as we have already seen, education, missionary enterprise, and now temperance, were all burning questions here considerably more than two hundred years ago.

The Churchwardens' Accounts for the following year contain the following martial entries :—

Powder for the watch	£0	1	6
Edward Preston and John Aslert for carrying the parish armes	1	16	2
(Evidently for the Militia.)			
Paid for a belt and bandolier ...	0	6	0
Paid for two red coats for the souldiours	1	6	8

As no other articles of uniform clothing are mentioned, the Militia of the period must have presented a somewhat fancy appearance.

In 1666, the Parish Clerk of Clapham was directed to ring the bell at 5 a.m. in the summer, at 6 a.m. in the winter, and at 8 in the evening.

One can imagine as the clang of the great bell rang out in the early morning over the quiet village and across the fields, the maid servants, apprentices, and farm labourers must have blessed the Parish Clerk.

The ringing at 8 o'clock is an interesting survival of the Curfew, and if there is any virtue in the old proverb, "early to bed and early to rise," etc.' the dwellers in Clapham must have been indeed fortunate.

The Parish Clerk was further directed " to act as Constable to assist the Churchwardens in hindering or removing such poor as are driven by law from other parishes."

Much of the parochial history is filled with the chronicles of an unceasing effort to get rid of the poor. Every parish was of course responsible for its own poor, and the lawyers often had nice pickings in the disputes between the various parishes as to which was responsible for some wretched individual who probably died before the question was settled.

In the days such as these of which we are speaking, when money was less plentiful and the struggle among the poor for life was harder than now, the lot of those who failed in the struggle must have been very terrible.

In 1667 the vestry permitted Goodman Taylor to live in the little house in the churchyard, but this little house became, as we shall see later, a nuisance to the parishioners.

Christ's Hospital had to pay £4 a year to Clapham as the result of the bequest by Mr. Bridges, and we find in 1669 that it caused our worthy Churchwardens much anxiety, as the payments were two years in arrears. It appears that the house on which the charge was made had been burnt, like many others, in the Great Fire of London, and so, as there was no rent, the Christ's Hospital authorities would not pay, and in the event the Churchwardens had to wait until the property was re-built, when the payments were resumed and continue to this day.

£2 12s. 2d. was collected this year in Clapham for the redemption of Christian captives in Turkey, £2 15s. was paid for a new Church Bible and a Book of Common Prayer "in lieu of those that were lately stolen."

In 1670 the Rector of Clapham felt himself too infirm to conduct the whole of the services of the Church, so at a meeting of the Parishioners it was decided that the Churchwardens should pay 20s. to each Minister that preached each Sabbath Day, and that every inhabitant should have liberty to bring a Minister to preach for approbation for the year ensuing. The congregation must have been sorely bewildered by this method of selection, if every inhabitant produced a protegé under this decision. In May, 1674, Alexander Innes was Curate of Clapham as appears by the Bishop's Visitation, so he was perhaps the fortunate candidate.

The ancient office of Churchwarden appears to have been rather burdensome at this time and the applicants were few, probably the work of assessment and the vexed question of poor relief made it no bed of roses. In default of volunteers for the office, certain inhabitants were nominated by the parishioners whether they liked it or not, and in 1671 a fine of £8 had to be paid for being excused. The Churchwardens finally elected were: "Mr. England and Goodman Davis."

In the following year a collection was made for the Bishop of Winchester for the Redemption of Slaves (Englishmen captured by the Turkish rovers), which amounted to £11 8s., and the worthy Churchwardens charged the parish 6d. for going with it by ferry to Chelsea.

They also charged 8d. as spent on "two Praizors for Goodie Boarders mare." Whether the mare was taken in lieu of parish rates, or whether it had been lost in the parish service, is not stated.

The difficulty of securing Churchwardens apparently continued, as in 1673 John England is actually paid £5 for accepting the office, a quite unique instance, and one not apparently repeated.

The parish provided four muskets and 3 pikes for the Militia this year, and paid 1s. for a Warrant against "Popish recusants."

AN HOUR-GLASS AND OTHER MATTERS.

In 1675 it was apparently felt that the sermons were becoming too long, so the Churchwardens expended a shilling in an hour glass, which was probably watched very closely by the little weary boys and girls of Clapham, who wanted to get out into the fields. It is to be hoped that the Minister did not often turn it up again after the sand had run down and start afresh, but such an event was not altogether unknown.

The charges for "processioning," or "beating the bounds," on Ascension Day were heavy this year, amounting to £2 9s. 2d. This evidently was becoming quite a popular festival. It was composed of a procession including the Minister and Churchwardens and Parish Constable, all decorated with favours and attended by all the inhabitants who could afford the time, and solemnly each boundary mark of the parish was visited to see that it had not been disturbed, amidst the screams and laughter from the little boys as they were successful, or otherwise, in evading the cane. It was no meaningless ceremony at the time, as disputes occurred more than once between Clapham and the surrounding parishes. On this occasion one shilling was spent in making new boundary marks, the rest of the money went in refreshments.

The next item of interest is the entry that "Joseph Hazard having in 1677 consented to

hold the office of Upper Churchwarden for another year is acquitted from bearing the office of Constable."

Then follows the entry "John Boone is indebted to the parish for ground taken out of the Common £10." It is evident that our Common was once a good deal larger than it now is, and this somewhat explains the method by which it grew less. One wonders if the ground which John Boone took is identical with the site of "Bones" cottages on the west side of the Old Town. All indications point to the fact that the west side was built on at a much later date than the east side, and it was probably at one time part of the Common.

Twelve pence per week was granted by the Vestry to Mary Tickner, and to protect themselves against being thought over-generous, they add "she being sick, lame, deaf, and dim sighted, and *almost* past labour."

Tragedy inserts itself in our annals in 1679, when £1 9s. was paid "to the Crowner and jury that sat upon the man that hanged himself." He was evidently a stranger to the parish, fortunately, as otherwise his name would have been mentioned.

In the same year, appears the somewhat mysterious entry, "Paid for removing a shoemaker to Tooting 5/6." It is difficult to know in what circumstances the shoemaker was sent out of Clapham, whether the quality of his work was not good enough for our villagers, or whether his political sentiments were unpopular, but 5/6 was a large sum to have spent on him. The poor were generally bundled out of the parish by the Constable in a much cheaper manner.

In the following year it was decided by the Vestry that the Frost chapel built in 1653 should be thrown open to burials, as the body of the Parish Church "is so full of greene corps not fit to be stir'd."

This is evidently an indication of a larger population, and suggests the reflection that however consoling it was for people to be laid to rest in the Church where they worshipped in life, it had very obvious drawbacks so far as their surviving friends and neighbours were concerned. While on the subject of burials, we may notice another entry in this year's accounts which reads :—

"Paid for the Act to bury in Wollen " 3d.
This Act was passed to support the wool industry and lasted for many years, being subsequently re-enacted. Anyone who was buried in linen had to pay a fine of £2 10s. for the privilege, the money being given to the poor.

An attestation had to be made in each case that the provisions of the Act had been observed. A batch of them is still preserved.
The attestation is a printed form of certificate tastefully headed by an engraved skull and crossbones, and reads as follows :—

" John Hubbard [presumably the undertaker] of the Parish of Clapham maketh oath That the body of Mr. Thomas Loat late of the Parish of Clapham which was buried at Clapham August 23 1763 was not wrapt in or put into any suit sheet or coffin, lined faced or covered with any materials but what was made of sheep's wool only, according to the direction of an Act of Parliament intituled An Act for burying in Woollen. Dated the 29th day of August in the Year of our Lord 1763.

Sworn before me
J. Mapletoft
Lecturer of Oxendon

Witness
M. Mapletoft

Sold by Leafridge and Bailey stationers at the Royal Exchange."

Gloom still pursues our history of our parish as the next entry in the Churchwardens' accounts for 1680 is

To the Crowner for sitting on the old man that died at Sir Denis Gauden's door 0 13 4

As no name is given it was evidently a nameless wanderer who thus died at the rich man's door; one hopes for the credit of the parish that he had not appealed for help in vain.

Then follows the disposal of a poor child, a foundling.

"Eliza Clapham the parish child at Goody Wrights to be placed with my Lady Gauden for eight years. My Lady being pleased to accept 30 shillings to buy her clothes this year and 30 shillings next year and so the parish discharged."

It appears to have been the practice to bestow the name of Clapham upon these little waifs and strays, as we shall come across another later on.

MORE PARISH EVENTS.

The Vestry seems at this time to have assumed judicial functions, as we read that William Rich and Thomas Chamberlayne were summoned to appear before the Vestry "to inform the parish about a sheepe which was supposed to be stolen by the said Rich from the said Chamberlayne." We are unfortunately not informed of the decision come to by the grave elders of our parish; perhaps they emulated the judgment of Solomon and divided it. The parties concerned were probably small farmers and the quarrel had evidently set the parish by the ears to induce the Vestry to have taken the matter up.

The next entry in the Vestry minute book is of a very formal and dignified nature, and it is one which affords us a peculiar pleasure to publish after a lapse of 246 years. It reads as follows:—

"In the year of Our Lord 1680."

"To the memory of John Gould Esq., Inhabitant of Clapham about thirty years, whose body lyeth in this parish church, the words in his will are these":

"I give and bequeath to the poore of the parrish of Clapham twenty pounds to bee laid out or putt forth for their use and benefit as the Minister of that parrish and the overseers for the poore in their discretion thinke good'

"This is recorded in this place that when wee are removed or laid in the dust the inhabitants that shall succeede us may know that such a parrishioner wee have had soe long a time in the parish of Clapham."

One can only think on reading this that gratitude was a virtue very highly cultivated in our parish, or that such benevolence was very exceptional. Anyhow it will perhaps soothe the rest of our village forefathers to know that after more than two centuries their words are thus re-published for their successors.

Among the odd papers of 1682 appears a Coroner's certificate telling of an unhappy accident which had befallen one of our parishioners. It is as follows:—

"Surrey. To the Minister and Churchwardens of the parrish of Clapham in the County aforsd.

Whereas I have this day taken an Inquisition for our Soveraigne Lord the King upon

the viewe of the body of Joseph Gibbs lyeing dead in your said parrish And whereas the Jury have found and given their verdict that he came to his death by Casualty and Misfortune and by the accidentall falling before before and under a Coach wheeles being thereby mortally hurt and bruised in his body and noe otherwise to the best of our knowledge. These are therefore to desire you to cause the Corps of the said Joseph Gibbs to be buryed in Christian buryall. Given under my hand and seale of Office the fifth day of May A.D. 1681 the 21st years of the reign of Charles the 2nd.

Wm. Apps
Cor."

Another small scrap of paper speaks of a long forgotten and very unpopular tax; it was evidently paid by the Churchwardens on the Church house. It reads as follows:—

"January the 5th 1600 and eighty two

"Received of Mr. John Early the sum of one shilling in full for one half years duty for one Fire-hearth in one house in Clapham due and ended at Michaelmas last past.

I say received by me
Fol 20 Wm. Swan
L 16 Collector."

In 1682 the Churchwardens among other things paid two shillings for "2 Ew trees planted in the Churchyard" and in 1687 paid 2/8 for "a Full Pott for the Aleconner." The Aleconner was the parish official who watched the measure and quality of the liquor sold in the Alehouse, a not unimportant post in these days when tea and coffee were unknown to our parishioners who drank ale at breakfast, dinner and supper, except when they could get wine.

Church Restoration work appears to have occupied our villages, as there appears an account of sums received for "Beautyfiing the Church": as the total only came to £56 and ninepence, the work could not have been very extensive.

In 1690 there appears a tightening of the bonds of civic discipline, as the Vestry ordered: "That the Parish Clerk shall not leave the Surplice, Cushion, and Communion cloth in the Church, but carry them to the Parson's house." Evidently there were rogues about.

The Constable was ordered to keep any person in custody at the Watch house and not at an Alehouse.

The Churchwardens were further ordered not to spend more than two shillings and sixpence at the Petty Sessions.

It somewhat mitigates the Draconian severity of these utterances to find the parish making a collection for the Distressed Irish Protestants in the year of the Battle of the Boyne, when the last hopes of the dethroned James II. were disposed of, and much distress prevailed in Ireland on all sides.

In the following year the parish was involved in litigation. It would appear that the Lady Rebecca Atkins designed to place in the Atkins chapel of the Parish Church some monuments of her family, probably some of those now to be seen in St. Paul's Church, but this would have involved the removal of some of the pews, and our sturdy forefathers did not apparently relish being displaced by marble statues, so to law they went. Apparently, however, the lady proved proprietary interests in the Chapel, which had been built by her family, and the verdict was given in her favour, the parish having to pay costs. One can imagine that these specimens of the sculptor's art found little favour in the eyes of Clapham when new, and perhaps accounts for their having been put out of sight when the removal of the Parish Church to its present site gave an opportunity.

The price of labour in Clapham would not appear to have been excessive, from the following record in 1692:—

"Barbary Ansell who by the consent of the parish lives in the little house adjoining to the Church being by age and infirmities past all labour of getting a penny as heretofore she has done as a weeder in gardens is ordered to receive twelve pence a week." Poor Barbary Ansell!

"Barbary Bunting [delightful name], received ten shillings from the parish in consideration of her having been robbed of twenty-five shillings at the Church House."

THE WATCH.

The old Watch House being in a state of decay, a new one was erected at a cost of £13 9s. 6d. The Watchmen were also reorganised and a set of rules were prepared for their guidance.

Apparently no night watch had previously been kept, so it was agreed to institute one from the 19th December to the 19th February, and the parishioners (125 in all) contributed to the cost, the list being headed by 10/- each from

Lady Rebecah Atkins,
Sir Samuel Thomson,
Wm. Hewer, Esq.

The rules were headed somewhat pompously :—

"A method established for keeping a Night Watch for the security and safety of Clapham Parish in the County of Surrey and for the Encurragementt of the saide Watch that shall take and aprehend any Rogue or Rogues within the said Parish."

"1. That there be 4 Nightly Watches keept in each weeke consisting of 8 persons besides the Cunstable or headburrow, besides the Evening Watch on the Road and footway from 5 to 8 o'clock.

"2. That there be allowed 12d. each night for Each Person that watches, to be paid the next day by Such Persons as shall be appointed to Receive the Money.

"3. That there be supplyed a Peck of Coales for each Watch night.

"4. That the Watch meete and be in the Watch House erected for that purpose at 10 o'clocke, and they that com first do make the fire, or as thay shall agree Amongst them Selves.

"5. That the Constable or Headburrow as they shall agree be at that time at the Watch House, and in a Booke to be kept for that purpose, to enter the names of the Persons appointed to watch that night Dividing them in 3 Rankes to walke all the Parish from 10 or 11 at night till 5 in the morning vidz.

"1 Ranke from Mr. Crisp's house to Mr. Hali's
"2 from Mr. Hall's to Preston's
"3 from Richard Fulkar's to Coles & Trimmers

And that each Ranke carry a Bell or Gunn or sume other thing to give Notice if they meete with any Rogue that may over Power them, and upon such Notice all the Watch to make to the place from whence such Notice is given for this assistance.

"6. Twenty shillings to be equally divided by the Watch for apprehending any Rogue or Rogues."

As three at least of the men selected for the Watch were on the list of people in receipt of parish relief, it is pretty evident that they were fairly feeble, and the following charge to the Watch from "Much Ado about Nothing" may be taken as not altogether inapplicable to the valiant Clapham Watch:—

"You shall make no noise in the street.

"You are to call at all the Alehouses and bid them that are drunk to get them to bed.

"If you hear a child cry in the night, you must call to the nurse and bid her still it.

"You are to bid any man to stand in the Prince's name.

"How if a will not stand?

"Well take no note of him but let him go and presently call the rest of the watch together and thank God you are rid of a knave.

"Well, masters, we have heard our charge, let us go sit here upon the Church bench till two and then all to bed."

BULL BAITING, Etc.

In 1693 we find the following entries:—

"Whereas information is given that a Bull baiting is intended to be kept in the Towne by Thomas Floyd an Alehouse keeper and one Mr. Otway. And the said Mr. Floyd being sent for and refusing to come. Itt is ordered that a warrant be obtayned from some Justice of the Peace to apprehend the said Mr. Floyd and such other persons as shall be concerned in such riotous disorderly and unlawfull assembly to be punished for the same according to the Law.

"And Mr. Woodward the Constable is desired to obtayne the said warrant for the purpose aforesaid.

"And the said Mr. Floyd coming here and being admonished and required to forbeare the same hee replied hee was resolved the same should be."

It is not recorded whether the contumacious Mr. Floyd carried out his intention or not, but this form of "sport," viz., "Bull baiting," had gradually, from the time of Elizabeth, been growing in disfavour on account of the brutality which necessarily accompanied the spectacle of a chained-up bull being worried by mastiffs or bull dogs. The respectable portion of Clapham in 1693 would have contemplated

it in much the same way as we should the announcement of a prize-fight on the Common.

A child was born in the Cage this year, and being deserted by its mother was left to the care of the parish. It accordingly received the descriptive name of "Charity Clapham," lest it should grow up and become proud. A child called Charity Clapham was buried 15th September, 1693.

As an instance of the smallness and family character of our village, we find on the list of recipients of parish relief the somewhat familiar designations of—

"Long Goody Ansell,"
"Old Goodman Hazard."

Beating the bounds in 1695 cost the enormous sum of £6 16s. 10d., showing that a considerable quantity of ale must have been consumed.

A new surplice cost £4 16s.; it was made of 10¼ ells of Holland, at 7s. 6d. an ell.

Next we come to an old document which shows a want of hospitality to say the least on the part of Clapham. It is dated the 7th June, 1695, and relates that pursuant to a warrant of the Justices of the Peace, Justice Evans attended at the "Bull Head" Tavern and examined the following persons with reference to their tenants who were apparently considered undesirable persons:—

Inhabitants.	*Inmates.*
JOHN GARDON.	
	Richard Wheeler is going away he belonging to a Commissary.
GEORGE POWELL.	
	John Floyd he did not appear but Powell undertook to remove him out of his house.
Mr. MOORE, Farmer.	
John Piebett John Smith Richd. Griffith And. Prekett	During the time he held the lease he undertook they should be noe charge to the Parish.
ROBERT GIBBS.	
	Eliz. Gold from Bristoll will be going away at a week's warning.
PHI. TILBURY.	
	John Cooper has been with him for a yeare will give him warneing.
	Edwd. Griffith has a wife lodges at the Mill. Was borne at Bromagin.

Inhabitants. . . . *Inmates.*

ARTHUR RADORNE.

Has taken a house at 50 shillings a yeare has a wife and 3 or 4 children come from Glostershire did once propose one Mrs. Cane to be his servante to the Parish but they not accepting it he will not now. Leave given him to the end of the month.

JOHN ATWOOD.

Jos. Chantrell came from Wostershirre and hired himselfe to be Mr. Langham's coachman, as a single man, afterwards brought into the Parish a wife and 2 children. He lived 3 yeares with Sir Robt. Clayton afterwards 2 yeares with my Lady Mason when King James came to the Crowne.

Lived likewise at Esq. Wilmore at Bow in Middlesex ½ a yeare.

He was marryed at Marybone.

And at the same time Justice Evans gave notice as well to the Inhabitants as the Inmates, that unless security was given by them to the Parish to indemnify them from their being chargeable to the Parish by the last of this month, or that they did not remove out of the Parish by that time, they should be proceeded against according to Law.

In 1696 the village of Clapham boasted of no less than three chandlers and one apothecary. A smith and a baker probably completed the list of tradesmen.

In 1697 "it being observed by some of the gentlemen, and especially by Mr. Crisp, how inconvenient it was for Adams and his family continuing in the little house adjoining to the Church, being not only offensive on the Lords Day, but that they do break down the hedges and fences of the Churchyard for firing, it was resolved that the said house be taken away and built somewhere on the Common."

John Pether was fined by the Vestry the sum of 3 shillings and 4 pence for drinking and tippling in the house of Richard Newman for the space of several hours on 30th July, 1699, being Sunday. Richard Newman was also fined ten shillings for suffering him so to do.

In this year appear the following items:

"Paid for a cordial julep for Charity Clapham 6d

"Paid for drink at the baptizing of her 4d

and on a Fast Day appointed on 12th March, 1699, for the persecuted French Protestants of the Vaudois, no less a sum than £126 was collected for them.

THE PARISH CONSTABLE.

In addition to the Churchwardens' Accounts there are among the other papers a few records of the money spent by that important functionary the Parish Constable.

It will be seen that practically the whole aim of this official was to induce the poor wayfarer to move on. When stern measures apparently failed, bribes were resorted to and if they were too ill to walk then he borrowed a farm cart and carried them over the boundaries of the parish, following in many cases to make sure that they did not come back. As Clapham lay between the Kingston Road which started at the ferry at Vauxhall or Fox hall, and the road from London, it must have been a somewhat arduous task to keep the village free from undesirables.

Another important duty was the passing on of the "Hue and Cry." This was the method by which criminals were pursued from parish to parish over the length and breadth of the country, and was by no means unsuccessful, as the fugitives were naturally obliged to keep to the roads, which were few in these days.

The following are copies of a few of these accounts, and in the last of them the spelling of the word "go" as "goo," lets a little light on to the pronunciation of the Clapham villagers of the time.

"1681

John England—Constable

Past by cartt one woman and 2 children and following them	1/-
Past by cartt Dorothy Timms with child and following her	1/-
Examd. and followed at 2 severall times 4 distressed persons with certificates	2 3
Past by cart a sick man towards Northampton	1/-
Past by cart a sick man towards Suffolk and following him	1/-
Laid outt in money on 26 men that I carried to the mintt to gard the Sheerfe	10/-
Paid for 3 truss straw to lodge people in the Cage	1/9
Paid to a poore man that was putt out of the Hospital	4

This is the Constables bill

John England."

"Robert Goodwin's Account for moneys disbursed in his yeare's Constableship from ye 23 April 1687.

Six entries "For passing away a souldier to Portsmouth"	2d	each
For passing a vagabond to Wostrum	6d		
For looking after a woman that left her child	6s		
For drinke for ye watch for looking after ye two theeves	8	11	
For horse hire to draw Lame Souldiers to Kingston	1	6	
For passing away a woman and 2 children and straw for them lodging in town all night and ye cart ...	1	7	
For taking of a Thiefe moneys spent on ye Watch	7	0	
For passing away a poor woman her house and goods burnt with fire...		6	
For passing away one old man ...		4	
For passing a poor man yt had beene 6 yeares in slavery in Turkey ...	1	0"	
"Thomas Winterbottom Constable of Clapham from 22 Oct 1694 to 13 Jan 1695			
A man and wife and 2 children on horseback to Portsmouth		10	
2 marine souldiers all night		8	
A pair of grates for ye Cage	3	9	
2 Shutters for ye Cage and Hinges ...	2	0	
Charges for taking Charles Ratcliffe ...	3	4	
A hew and cry to Battersea		6	
A woman and a child on a horse for Portsmouth	1	0	
Given a Sea boy		2	
A childe in arms for Portsmouth ...	1	0	
A vagabond for South Lambeth		6	
A hew and cry to South Lambeth ...		6	
A vagabond all night and cart for London	1	7	
For taking a felon in ye road and keeping him 2 nights and 2 days with a guard and twice going to London ...	15	6	
For taking a man to Justice Evans taken by Samuel Hazard	8	0	
Richard Ffulker 1699			
For sending a man to Bridewell for cheating Welch Nann he was committed by Sir Peter Daniell ...	2	0	
For keeping 2 people all night and pass them to Fox hall	1	0	
For sending a hew and cry to Brixton Casway		4	
For sending one Wilkinson to Bridewell commeted by Sir Petter Daniel—taking a petty coat of the hedge ...	1	6	
For 2 barres and 2 holdfast to the Grate in ye Watchhouse	6	4	
Paid a sick woman for to goo out of ye parish		6	

A WALK IN CLAPHAM OF 1700 A.D.

And now that we have finished our village chronicles up to the beginning of the eighteenth century, let us, before we leave them, try to imagine what we should have seen two hundred years ago had we visited Clapham from London.

We will suppose that one summer's day we have come along the London Road (now Clapham Road), we have trudged up Broom Hill (now Clapham Rise), passing here and there a house, but waste land and fields the greater part. We have passed one or two lanes and narrow farm roads on the left leading down to some farm buildings. On the right there are short cuts to Clapham village, but keeping straight along we arrive at the Common. It is larger than at present, rugged, full of holes that in the winter will be pools, but are now dry, brightened by the yellow gorse and with plenty of wild flowers for the children to pick, but not nearly so many trees as at present.

There are three roads now to choose from, not counting the one which soon narrows into a lane on our immediate left (now Clapham Park Road). There is the Epsom Road—later, when Brighton came into fashion, to be called the Great Brighton Road—with common land on both sides of it. This we now know as the South Side. We will walk a little way along it, although it does not promise much of interest. On the right hand is the Common, on the left the Common does not stretch far, as bit by bit it has been conquered into cultivation. Face to the South and we have before us three farms, practically stretching from Stockwell to Tooting. There is first, great Bleak Hall farm, then little Bleak Hall, and in the distance Hide, or College farm, adjoining Tooting Common. In among the fields are low thatched farm buildings; nearly in front of us, in a field, stands a windmill with its sails slowly revolving, and over the meadows are busy sheep moving from tuft to tuft, or lazy cattle flicking away the troublesome flies.

Clearly, save the usual rural sights, there is not much to be seen along this road, so we will turn back and see where the next road on the right leads to. It runs for some little distance across a part of the Common, and we are told that it joins the Kingston Road and thus to Portsmouth. It certainly looks more promising, as there are more travellers. Travellers on foot, travellers on horseback, the ladies riding behind the men on the pillion,

travellers in heavy coaches with postillions and armed servants riding on horseback behind them. It is one of the great highways from the South to London, and vice versa.

It is somewhat narrow, the road, and we step on one side whenever a swaying, ponderous coach comes along. We do not wish to meet the fate of poor Joseph Gibbs, late of Clapham. The road at last brings us to the North Side of the Common, right in front of a certain "greate house" made famous by Pepys. This was the house of Sir Denis Gauden, built in the classical style, but not very interesting from an architectural point of view, but very spacious and comfortable within, no doubt, if one could only peep over the high walls. As luck has it, the great gate opens to let out the owner, one Mr. Hewer, who, bewigged and solemn, touches his hat condescendingly as he notices our admiration. Looking past him, we see yew hedges fantastically cut and winding walks, but the closing of the gate ends our discoveries. Past his house we wander along, and not far beyond we come to Clapham's water supply, the Spring well. Here are two or three people with pails, gossiping, waiting while the large barrel is being filled which will be placed on the trolly and carried off to retail to lazy householders. Past the well there seems nothing much to be seen as regards the inhabitants, but look towards the North, and the view is charming. Sloping downwards we look over orchards, cornfields and meadows, to where, in the distance, a broad silver stream flows between its rush-clad banks, furnishing sport and livelihood to citizens and fishermen. If we have very good eyesight, or a perspective glass, we can see plenty of boats and barges moving to and fro, for it is London's great waterway, and Father Thames was kept busier then than he is now.

But we are in Battersea parish now, so let us walk back along the North Side. Beyond Mr. Hewer's house stand a few small thatched cottages and we pass one or two narrow lanes leading down towards the river. There is more waste land on our left as we walk back, but some extensive building operations are being begun. Quite a long row of fine houses are going to be put up, the leases of which will not run out till 1913; alas, that it should then be necessary to sweep them away! Still more waste land, but keep straight on, and at last we are back again at our starting point.

Now for our third walk into Clapham village, the way lies past the Inn called the "Plough," evidently a compliment to the farmers who frequent it. Near by we hear the clang of the hammer on the anvil and there is the village smithy. The smith, one Richard Fulker, has just stopped his work to gaze at Clapham's latest wonder, a stage coach, which goes once a day to London. There is a little crowd of villagers, who watch the heavy vehicle with breathless interest until it lumbers off on its adventurous journey, gazing with some awe at the pompous City magnates inside, who are also the rulers of their parish. Well, we must be jogging ourselves, so on we go along the footway towards the town, as they call it in their pride. There is some building on a piece of green across the road, so over we go to investigate. It is the Watch house, a small brick building, not very long erected, one half of it is the Cage, so there is only a little grating in that part. The wretched being who is just being turned out of it after a night's lodging looks dazed and bewildered in the sunshine, but he shuffles off in the direction of London, at the rough bidding of the Parish Constable, carrying with him as a memento of the hospitality of Clapham, wisps of straw still sticking to his rags and tatters.

There, too, are the village pond and the stocks, the latter fortunately untenanted. The Constable looks suspiciously at us being strangers, but allows us to pass unchallenged. We wander on down the straggling road or street till it narrows into a sort of *cul de sac*. We have passed the "Cock Inn" and one or two gabled houses, one of which is a chandler's shop, till at last we come to the old "Bull's Head" tavern. Immediately opposite stands a low red tiled building with a wall running round it. It is the Clapham School, and some bareheaded and barefooted children are approaching it with unwilling feet. Next to the School is a small building which contains the town clock. A narrow road runs either side of the School, on the left is Nag's Head lane, with a net-work of courts and alleys opening from it, on the right it seems to lead into a more pretentious part of the town. We will choose the right hand side because there are some more shops here and beyond them we are told is the Parish Church.

High walls now flank the roadway which is only wide enough for one vehicle at a time, and over the walls we see the red roofs of the snug

houses of prosperous citizens, while across the road on the left side is the Rectory, and a stately looking house turreted and gabled. This is the Manor House, built in Elizabeth's days, by one Bartholomew Clerke, but getting somewhat old and decayed now. Just past it, sure enough, we come to the Church. During the last hundred years, it has been added to by Sir Richard Atkins, Sir Denis Gauden, and Mr. Frost, but it is rather patch-work; a new aisle and two new chapels have been added without much regard to architectural harmony. The little house in the Churchyard has been taken away and the graves have become much more numerous of recent years. We pass the old Sundial and enter the porch. It is quite a contrast to the pre-Reformation days. Whitewash is the prevailing feature of the walls, and ugly looking square boxes or pews fill up the interior. In one place there is a perfect family in marble, life-size, and on the walls some tablets. It has rather an earthy smell inside too, not to be wondered at. As we read the various inscriptions on the stone flags it seems a sort of burial vault, rather than a Church.

There is no decoration, even the cushions are removed lest we might steal them. Some small wooden galleries have been perched up against the walls for the school children and common folk.

Outside the Church is a small group of aged and bent villagers waiting for the Parson or Churchwarden for their doles. We must part with a penny or two, for the poor are very poor in the year 1700 A.D.

And now, just beyond the Church is a small wooden bridge crossing a busy little stream that runs along towards Battersea to join the river. Looking towards South Lambeth there is nothing but a narrow lane with fields on both sides, while looking towards Battersea, we have the Kingston Road (now the Wandsworth Road), immediately beneath us, and over the top of the hedge which borders the road, we can see a horseman jogging along towards Fox Hall. One long look across the river to the dim blue distance beyond, one breath of pure country air; and then, alas! back to Clapham of to-day.

Interior of the North Aisle of the Old Church about 1800.

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"THE CLAPHAM SECT"

by

R. DE M. RUDOLF, I.S.O.

"The Clapham Sect."

BY

R. DE M. RUDOLF.

The term "The Clapham Sect" is attributed to the Rev. Sydney Smith, the witty Canon of St. Paul's Cathedral, and was applied to a small group of reformers who lived in Clapham a little more than a hundred years ago, and who worshipped in the Parish Church.

Although the title was misleading, as they did not constitute a separate religious sect, and were members of the Church of England, it was useful as indicating men who stood apart from the general mass; and it has become a title of honour, owing to the reforms initiated and carried through by the zeal and determination of the men in question.

First and foremost, they were men of deep piety, and religion was to them the one aim and object of life. They belonged to what we know as the Evangelical school of thought. To them the Bible was the Word of God, and they ruled their lives by its teaching. The punishment of the wicked and the reality of hell fire inspired them to leave no stone unturned in their efforts to rescue their fellow-countrymen and the heathen races from the awful doom of eternal damnation.

For this reason they founded a great missionary society, and the Bible Society, and were constant in their endeavours to arouse sinners to a sense of their danger, and it is not saying too much when we ascribe to them the religious tone which spread through the whole of England in Victorian times.

From notices given out in the Parish Church of Clapham, it is evident that Sunday observance was one of their principal anxieties. What is known as the Victorian Sunday, or the Puritan Sabbath, would probably be more accurately described as the Evangelical Sunday. There is no doubt that after the restoration of Charles II. there was a general re-action against the grim Puritan Sabbath, and a general laxity set in and lasted until the rise of the Evan-

gelical Party. The quiet, peaceful, devout Sunday of Victorian times was part of the impression made on the country by the Evangelicals of Clapham.

In addition to their religious activities, the Clapham Sect were almost as zealous in the cause of social reform. The stage, the gaming table, and other amusements of the time were viewed by them with great distrust; nor were the novels of the day allowed in their homes, and when it is considered how coarse many of them were, it is hardly a cause for wonder.

At first sight, these restrictions on amusements might be supposed to imply a very dull existence for themselves and their families; but this was not the case. The evening party gave ample opportunity for the young to enjoy games and music, while their elders gave dinner parties to each other and strolled and talked in their beautiful gardens.

This well-ordered existence produced quite a number of men who distingushed themselves in later years in many walks of life. Among the children of the Clapham Sect may be mentioned the celebrated Bishop Wilberforce, Lord Macaulay, Lord Glenelg, Sir Robert Grant, Sir James Stephen, and Charlotte Elliott.

The condition of the poor also attracted the attention of the Clapham Sect, and the charities of various individual members may well be termed princely, amounting in some instances to half their income. They were also keen educationists, and in Clapham there were no less than six schools for poor children, all practically supported by private benevolence.

The last, and perhaps the greatest, of their achievements, was the abolition of slavery. For this cause they laboured incessantly, by speeches in and out of Parliament, by articles and pamphlets and by personal appeal. It was a long and bitter struggle, lasting sixty years, in which they suffered every species of opposition and abuse.

Slavery had been a recognised institution from the beginning of history and, moreover, the possession of slaves meant property. The Bible was quoted against them from the pulpit, and fierce indeed was the indignation of those whose incomes were derived from slave labour.

Wilberforce threw up the chance of a great Parliamentary career in order to devote his fiery eloquence to the cause of freedom, while the other members of the Clapham Sect strove no less diligently for the same great cause.

At last the battle was won, and the English Parliament voted £20,000,000 as compensation to the slave owners, and all slaves in British Territories were set free.

Nearly a century elapsed before any memorial of the men who achieved this victory was to be found in Clapham; but in 1919 a tablet was built into the south wall of Clapham Parish Church bearing the following inscription :—

LET US PRAISE GOD

for the memory and example of all the faithful departed who have worshipped in this Church, and especially for the under-named Servants of Christ sometime called

"THE CLAPHAM SECT"

who in the latter part of the XVIIIth and early part of the XIXth Centuries laboured so abundantly for the increase of National Righteousness and the Conversion of the Heathen and rested not until the curse of slavery was swept away from all parts of the British Dominions—

CHARLES GRANT	HENRY THORNTON
ZACHARY MACAULAY	JOHN THORNTON
GRANVILLE SHARP	HENRY VENN (*Curate of Clapham*)
JOHN SHORE (*Lord Teignmouth*)	JOHN VENN (*Rector of Clapham*)
JAMES STEPHEN	WILLIAM WILBERFORCE

"O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them."

The names inscribed upon this tablet were selected in consultation with Dr. John Venn, of Cambridge; Mr. Percy Thornton, then M.P. for Clapham; the Rt. Hon. G. W. E. Russell; and Miss Synnot, granddaughter of Henry Thornton.

A short biographical sketch of each of the members of the Clapham Sect follows, having been compiled chiefly from the under-mentioned sources :—

"The National Dictionary of Biography;" "The Annals of the Venn Family," Dr. John Venn. "The Sect that moved the World," Telford. "Lives of Eminent Englishmen," Cunningham.

THE REV. HENRY VENN.

The Venn family is remarkable from the fact that from 1595 it has been represented in the ministry of the Church of England by an unbroken succession of clergy, from father to son.

Henry Venn was born March 25th, 1725, at Barnes in Surrey, where his father had a country residence. He was the son of the Rev. Richard Venn, Rector of St. Antholin's, Watling Street, who belonged to the old-fashioned High Church party and consequently had no sympathy with Dissent. In his case the feeling was intensified by the recollection of the persecution suffered by his grandfather, also named Richard Venn, at the hands of the Puritans.

Young Henry, as a boy, fully shared his father's views in this respect, and to such an extent that whenever he met a son of a neighbouring dissenting minister, he made a point of attacking him furiously in the street. In after years, when his views had somewhat changed, he met his old antagonist, who confessed that he always made a point of looking up and down the street before he ventured forth, to see if young Venn was in sight.

Richard Venn died when Henry was 14, but the latter was carefully trained by his mother, and at the age of 17 was admitted to St. John's College, Cambridge.

At the University he became very popular owing to his amiability, high spirits, and a store of apt and well-told anecdotes. He was moreover a fine cricketer and a diligent student.

After six months he gained a scholarship at Jesus College, and during his seven years' residence became a lecturer in Greek and geometry, and was eventually appointed a Fellow of Queen's College.

He was always high principled and conscientious, but was not seriously religious until his attention was arrested by reading Law's "Serious Call to a Devout and Holy Life." Thenceforward he kept frequent fasts and spent much time in prayer and meditation in preparation for taking Holy Orders. He played his last game of cricket in a match between Surrey and All England. When the match was finished he threw down his bat saying that anyone could have it.

When asked the reason, he replied: "I am to be ordained on Sunday, and will not have it said, 'Well struck, parson.'" And to this resolution he steadfastly adhered.

He was ordained deacon by the Bishop of London in 1747, and priest two years later. At this time the great evangelical revival of the 18th century was in full progress under the leadership of Wesley and Whitefield, both of whom were clergymen of the Church of England.

Filled with the burning desire for the salvations of souls, they looked with horror upon the indifference of the rich, and the ignorance of the poor; and conceived it their duty to awaken the mass of their countrymen from their spiritual torpor. For this purpose they travelled all over England.

When allowed to do so they preached in the churches, but when, as often happened, permission was refused, they preached by the wayside, in fields or in barns. Frequently they aroused the hostility of their fellow clergy who resented their congregations being drawn away by the attractions of these powerful preachers. So powerful indeed, that it is on record that on one occasion when Whitefield preached, fifteen of his hearers went out of their minds at his description of the doom of the unconverted.

Henry Venn's father had forbidden Whitefield the use of his pulpit in St. Antholin's, but Henry Venn himself took a different view. Young, ardent, and full of zeal for his holy calling, he was attracted naturally to Wesley and Whitefield; and felt privileged when they gave him their friendship and help.

He left Cambridge University in July, 1750, and became curate of St. Matthew's, Friday Street, whose incumbent also held the living of West Horsley, Surrey, a practice not uncommon in those days. At the latter place, Venn threw himself into his work with exceptional ardour, and quickly raised the number of communicants from twelve to sixty. His zeal was obnoxious to some of the neighbouring clergy, and a meeting was held to consider if anything could be done to curb an activity which contrasted so unfavourably with themselves.

"Let him alone!" said an old fox-hunting parson, "a few like him will make the laity respect our Order. If all were like us they might not pay their tithes."

As a mark of the esteem for the young curate's work, it was proposed to offer him the neighbouring living of Wotton, but Henry Venn, hearing of this intention, pressed the claims of an older clergyman and obtained the appointment for him.

In 1754, Venn was offered the curacy of Clapham by the Rev. Sir James Stonhouse, Bart., who had recently been appointed Rector, but who preferred to remain in the country.

At this time, Clapham was chiefly inhabited by wealthy City merchants, and the parish church, which dated from the 12th century, stood where St. Paul's Church now stands in the Old Town.

Originally built to serve the needs of a small rural hamlet, it had been added to from time to time; but was in a constant state of disrepair. Some twenty years after Venn left it was finally abandoned, and a new church was built on the Common.

The curate's duties in 1754 were to hold a service each Sunday morning and to perform the offices connected with baptisms, marriages and burials in the parish. Venn filled up his spare time by obtaining engagements to preach and lecture at various City churches.

At Clapham however, he found himself among a very different class of persons to those among whom he had laboured in the country. The rich City merchants and bankers, with one or two exceptions, turned a deaf ear to his fervid appeals. After five years' of ceaseless effort, he was, to quote his own words, "disappointed and disheartened at the obstinate rejection of the gospel by the rich."

Then in 1759 came an offer of work in a widely different sphere. Through his friend, the Earl of Dartmouth, he was offered the living of Huddersfield, of whose inhabitants Wesley wrote: "I never saw a wilder set of people in England."

On May 10th, 1757, Venn had married Eling, daughter of Dr. Bishop, Vicar of St. Mary-le-Tower, Ipswich, and it therefore became necessary for him to consider ways and means, as the stipend at Huddersfield would be only one half of his income at Clapham.

He travelled on horseback to Huddersfield to inspect the place, and was so impressed with the opportunity he would have among the wild undisciplined weavers, that all thoughts of

monetary matters were banished. He accepted the living and with his wife and two little children took up his residence in the Vicarage at Huddersfield. Here he found a field of work worthy of his abilities and energy. Very fearlessly he rebuked the gross vices prevalent in Huddersfield and the surrounding hamlets, in spite of threats of personal violence. Gradually his earnest appeals and ready benevolence touched the hearts of the people, and there soon grew up an ever-increasing band of disciples, many of whom walked miles to attend his services.

In addition to his unceasing activity in his own parish, he was in constant demand at other places; for his fame as a preacher had spread, and he was generally recognised as one of the leaders of the evangelical revival within the Church of England. So great was the tax he put upon himself that his lungs became affected, and more than once he was prostrated on a bed of sickness.

The scantiness, too, of his stipend pressed hardly upon him and his family, and it is recorded that his family were wont to insist upon his emptying his pockets before he went visiting in the parish, as the only way of preventing him from giving away what was so badly needed at home.

He had friends however, who generously helped him from time to time, among them being Mr. John Thornton and Sir John Barnard, whose friendship he had made in Clapham.

In 1767, while enjoying a holiday with friends in France, he had a dream warning him that his wife was ill at Huddersfield. The dream was repeated a second time, and in spite of his friends' remonstrances he broke off his foreign tour and hastened home. The warning proved only too true, as his wife died four days after his return in the 44th year of her age. She left five children, the eldest being 9 years old.

For three more years Henry Venn continued his ministerial duties at Huddersfield, but the lung affection from which he suffered grew so bad that he was obliged to resign and accept the little country living of Yelling, in Huntingdonshire, under the conviction that he was a dying man.

One of the gifts he received on leaving Huddersfield was a cloak to cover him when on horseback, and it is a remarkable testimony to the excellence of the Huddersfield weavers,

that the cloak continud in use among his descendants for more than a hundred years.

Unfortunately his successor at Huddersfield did not belong to the evangelical school, and Venn's devoted flock called upon him to help them to obtain a more congenial minister.

In a moment of vexation he consented, with the result that an independent sect was brought into existence—a proceeding which he afterwards bitterly regretted. It was not only at Huddersfield that separate congregations sprang up. The majority of the clergy of the Church of England did not approve of the evangelicals, or Methodists, as they were termed; but Wesley and Whitefield could not be stayed. "The world is my parish," said John Wesley, and the inevitable result was that his followers formed a separate Church, known as the Wesleyan Methodists; while Whitefield's became known as "the Countess of Huntingdon's Connexion"—that masterful lady being his patroness.

While at Huddersfield, Henry Venn had found time among his arduous duties to write "The Complete Duty of Man," and so great was his reputation that the book ran into twenty editions. It was at Huddersfield too, that he became conscious that Wesley was breaking away from the Church of England, and Venn, holding loyally to the ministry to which he had been ordained, broke off his friendship.

At Yelling, he recovered much of his health, and married a second time, no doubt to provide a mother for his young family. His second wife was Katherine, the daughter of the Rev. James Ayscough.

Although the parish contained only 162 persons, his influence extended over a much wider sphere. Yelling was only 15 miles from Cambridge, and young Charles Simeon and many other undergraduates were his constant and welcome visitors.

A charming picture of the Venn family at Yelling is given in a letter from Mr. Berridge to Mr. John Thornton at Clapham.

November 24th, 1781.

"I came from Yelling not much improved in health, but greatly delighted with their family worship, and with the gracious behaviour of the whole family. Truly it seems a little household of faith.

"Nelly (Eling) is quick and smart and appears to advantage in company, but Jenny (Jane) is the most solid, and has the best abilities. She visits all the sick in the parish, makes up their medicines, delights in the work, and would make a good parson's wife.

"Jacky is the top branch of the tree, highest and humblest. His abilities seem equal to anything he undertakes, and his modesty is pleasing to all who behold him. He is so recollected in his talk that I seldom hear him speak a trifling thing. His behaviour in College has turned the hearts of the Master and Fellows entirely to him, who were very averse and injurious for a season on account of his being the son of a Methodist clergyman. There seems not a doubt that he will be elected Fellow next Easter."

Henry Venn lost his second wife in 1791, and his daughter Jane became his devoted companion and nurse.

In 1792, his son, John Venn, was appointed Rector of Clapham, and when Henry Venn felt that the end of his life was approaching, he left Yelling and came back to die in Clapham, where 38 years before he had lived when curate-in-charge. So great was his faith in a heavenly hereafter that it is said when the doctor warned him that his end was near, his joy actually postponed his death. The doctor said he would have died a fortnight earlier if it had not been for his joy at dying. He passed away on June 24th, 1797, surrounded by his affectionate and sorrowful family.

Throughout his life he retained the cheerful and social qualities that had distinguished him as an undergraduate, and many who did not agree with his religious views were nevertheless charmed by his social gifts.

The Vicar of Brighton, a Mr. Mitchell, meeting him at that place, invited him to preach, and was afterwards much annoyed at the evangelical character of his sermon.

"Who could have thought," said he, "that a man with such a cheerful open countenance could have had any connection with Methodism!"

Sir James Stephen, in his Essay, alludes to Henry Venn in the following terms:

"He was at once a preacher, at whose voice multitudes wept or trembled; and a companion, to whose privacy the wise resorted for instruction."

THE REV. JOHN VENN.

John Venn was the second child, and only son, of the foregoing Henry Venn, and was born at Clapham on March 9th, 1759.

When he was but a few months old, the family moved to Huddersfield, which was his home for the first eleven years of his life. His father took great pains to secure a good education for his son, and before he was eight years old he was sent to school at Leeds. After three years he was transferred to the tuition of the Rev. R. Sutcliff, a noted classical scholar, at Hipperholm, near Halifax.

At the age of 16 he left school and for two years studied with his father at Yelling, taking occasional lessons at Leicester in classics and mathematics, in preparation for entering the University of Cambridge.

His father's first intention was to enter him at Trinity College, but he found that the authorities there were disinclined to accept the son of such a well-known evangelical.

Finally, Sidney Sussex College was selected, and John Venn accordingly took up his residence there on October 23rd, 1777.

He appears to have been quiet and studious in his habits, and to have gained the favourable opinion of his tutor; but was unfortunate in not gaining a Fellowship.

His religious opinions and strictness of life were unpopular among the somewhat dissipated and extravagant undergraduates of the time, and he found few congenial companions. It is probable that it was due to the hostility which was excited by his religious opinions that he failed to secure the Fellowship to which his tutor considered him entitled.

His only recreations while at the University were rowing and sailing. He was nicknamed the "Admiral of the Cam" long before boating became popular at Cambridge. In 1780, he narrowly escaped drowning under Chelsea Bridge, when sailing on the Thames.

He was ordained deacon on September 22nd, 1782, by the Bishop of Lincoln, and left the University in the following December, when he became curate to his father at Yelling. Shortly afterwards, while preaching at Camberwell, Mr. Edward Parry was so struck with his sermon that he at once made him the offer of the living of Little Dunham in Norfolk, although he was still in deacon's orders.

He was ordained priest at the Chapel Royal, St. James's, in 1783, and two days later was instituted Rector of Little Dunham, a parish containing 172 persons. The stipend was £140 per annum after deductions, and the Rectory corresponded with this modest sum. The following description was given by John Venn in one of his letters:—

"You will enquire what is my household. I have six acres of land in the middle of which stands my house; a parlour, a kitchen, a brewhouse, and a spare bed for a friend. A maid, a boy, a horse, a cow, and two kittens. My cow furnishes me with milk and butter. I bake and brew for myself, and live in as comfortable a manner as I can desire."

Subsequently John Venn added another parlour, a study, and two bedrooms—possibly in view of matrimony.

He was married October 22nd, 1789, at Trinity Church, Hull, to Katherine, only daughter of William King, a merchant of that town, and his choice seems to have been a wise, as well as a happy one.

In 1792, when he was 33 years of age, there came an unexpected change in his fortunes, when he was offered the living of Clapham, then worth £400 a year.

John Thornton, of Clapham, one of his father's old friends, had purchased the advowson of eleven livings in order to secure that they should be filled by evangelical clergymen, a proceeding afterwards largely employed by Charles Simeon.

John Thornton died in 1790, but directed in his will that the living of Clapham when vacant, should be offered to Mr. Foster, of Camberwell, and if he declined, to John Venn.

Sir James Stonhouse, the Rector of Clapham, died in 1792, and Samuel Thornton accordingly carried out his father's wishes. Mr. Foster declined the living, and it was therefore presented to John Venn. At this time, Clapham had greatly increased in population and was the abode of many rich people, including several Members of Parliament, and other persons of distinction.

It was a formidable charge for a young man of 33 to find himself the spiritual leader of such men as the Thorntons, Wilberforce, Zachary, Macaulay, and others of equal standing. Well might Henry Venn write:—

"To what a difficult and dangerous post is my son called."

While he did not possess the social gifts and ready eloquence of his father, the younger Venn had been more widely educated. His father had known little of mathematics, whereas John Venn had done well in that subject, and throughout his life was an eager student of all branches of mechanics. He was, moreover, interested in such matters as astronomy, heraldry, shorthand and antiquarian research. His sermons are described as consisting of strong sense, sound judgment, and great earnestness, and probably suited his educated congregation better than his father's appeals had done thirty years before.

Two circumstances combined to make his task as Rector of Clapham difficult. At Cambridge, he had contracted a fever, probably rheumatic in its nature, which recurred from time to time till the end of his life, and constantly interrupted his work, involving as it did frequent visits to Bath. A fall from his horse on Finchley Common when returning from a visit to Yelling also further aggravated his almost chronic state of ill-health.

Added to this, during the whole of his ministry in Clapham, England was involved in danger and distress to a degree almost unexampled in its history.

The French Revolution had produced much disturbance and distress in this country. Treason and sedition were rife, Ireland was in a state of insurrection, and there was constant war with France. The price of food was excessive, and the hardships of the poor led to much crime.

In these circumstances it would not have been surprising if John Venn had not been equal to the position in which he found himself.

As a matter of fact, however, his ministry appears to have been most successful. The new church that had been built on the Common since his father's days, seated 1,400 people; but in the Vestry records, constant complaints seem to have been made by parishioners who found themselves crowded out of the church, and an extra beadle had to be appointed to preserve order among the carriages of those who attended the services.

It was not long before he was able to show his worth. His first care was to examine the parish registers, and to his dismay discovered

that many were missing. He was informed that a previous curate had directed that they should be destroyed owing to their shabby condition, and they had consequently been sold to a shopkeeper as waste paper. After a diligent search, he discovered them in a chandler's shop, fortunately very little damaged.

His next care was to provide a suitable place for the church Vestry meetings, which had been held at one of the Clapham inns, and he caused a large room to be built on to the church for this purpose. Another improvement was to provide an evening service, in order that the poor of the parish might have an opportunity for instruction and worship, as few were able to attend the morning service. He induced the Vestry to agree to this reformation by promising that they should not have to bear the expense.

Then, in 1795, the church was provided with an organ, which still exists in the West Gallery, though no longer in use.

John Venn was one of the first clergymen to introduce the system of district visiting—a system that kept him constantly in touch with the needs and condition of his poorer parishioners.

He further induced the shopkeepers of Clapham to agree to close their shops on Sundays. He was Chaplain to the Volunteer Force raised in Clapham when there was a danger of invasion by Napoleon, and the sermon he preached to them was ordered to be printed and distributed at the cost of the parish. He also acted as tutor to the sons of Sir Thomas Baring, to the two younger Grants, and Samuel Thornton, afterwards Admiral Thornton.

In addition to the spiritual leadership of the parish, the Rector had much secular work to do. Practically, the parish was self-governed. The roads had to be kept in order, sanitation secured, and the place protected from footpads and highwaymen; also the poor had to be provided for when unable to work, and in short, all the duties now devolving upon municipal councils, fell upon the Vestry, of which the Rector was chairman. The local records show clearly enough that John Venn's powers of organisation were largely used in all these matters.

The work outside the parish with which his name is chiefly connected, was the formation of the Church Missionary Society. He presided at its inaugural meeting, drafted its

rules, and delivered the valedictory address when the first missionaries were sent out. A passage from his address is worth quoting :—

"With the world under his feet, with Heaven in his eye, with the Gospel in his head and Christ in his heart, the missionary pleads as an ambassador for God, knowing nothing but Jesus Christ, enjoying nothing but the conversion of sinners, hoping for nothing but the promotion of the Kingdom of Christ, and glorying in nothing but in the Cross of Christ, by which he is crucified to the world, and the world to him."

John Venn was also one of the originators of the *Christian Observer*, the organ of the evangelical party, and was a frequent contributor both on its literary and religious side.

It may easily be imagined that these manifold activities left him little time for recreation and the enjoyment of domestic life. He had the misfortune to lose his devoted wife, who died on April 15th, 1803, in the 43rd year of her age. She left seven children, the eldest being 13 years old and the youngest one year.

His sister Jane, who had so devotedly nursed her father, was now called upon to look after her brother's motherless children.

Although the Rector could devote little time to his family, there seems to have been a strong bond of attachment between them. His son, Henry, writing in after life, said :—

"My father was always pleased with me, and most tender to me; but his constant occupations and ill-health removed him in some degree from that familiar companionship which would otherwise, I am persuaded, have been his delight. Hence, perhaps, with the most romantic love for him, I had always a degree of awe in his presence."

John Venn was a strong supporter of Dr. Jenner's discovery, and set the parish an example by having his young children vaccinated. He also encouraged his children to write shorthand, giving a prize to one of his daughters for taking down one of his sermons without a mistake.

In August, 1812, John Venn was married a second time at St. George's, Bloomsbury, his bride being Miss Frances Turton, but the union was dissolved by his death ten months later.

He had set on foot a project for increasing the church accommodation of Clapham, by

building a Chapel of Ease on the site where the old Parish Church formerly stood; his health, however, rapidly declined, and he passed to his rest July 1st, 1813, leaving to his successor the task of completing the work.

Of his children, his son Henry became Vicar of St. John's, Holloway, and for many years was the unpaid secretary and moving spirit of the Church Missionary Society. John, his other son, is best known for his valuable work as Vicar of St. Peter's, Hereford. Two of his surviving daughters were subsequently married—one to the Rt. Hon. Sir James Stephen, and the other to the Rev. S. E. Batten. His niece, Charlotte Elliott, who spent her girlhood in Clapham, is well-known as the author of several hymns, among them being "Just as I am, without one plea," "Christian seek not yet repose," and "My God, my Father, while I stray."

The difference of temperament between John Venn and his father is illustrated by their attitude towards death. While his father was filled with an absolute conviction of approaching bliss, the following extract from a deathbed letter of John Venn to Samuel Thornton breathed a more humble attitude:—

"When you receive this I shall have gone to give in the account of my stewardship before that awful Tribunal at which I am too sensible of my numerous defects to expect any mercy, but through the infinite clemency of the Judge and the gracious intercession of our blessed Redeemer."

Although he was probably not so picturesque a character as his father had been, he was certainly one of the best Rectors of Clapham.

His "Report of the Society for bettering the conditions of the Poor" not only showed much sympathy, but a breadth of view worthy of far later times, and all the parish records speak eloquently of the care and devotion that was applied to all his parochial duties.

JOHN THORNTON.

On the wall of the beautiful old church at Birkin, a pretty village in Yorkshire, may be seen a quaint old tablet, bearing the following inscription:—

"Near this place lie interred the Bodies of Robert Thornton, A.M. Rector of Birkin who for his loyalty to his King and affection for y/e Church of England, was sev-

eral times plundered tied to a Horsetail and dragg'd to Cawood Castle, this accot is in 'Walkers Sufferings of y/e Clergy' turn'd out of this Rectory during the Usurpation and liv'd to be restor'd with the Royal Family. Also of Robert Thornton his son A.M. His immediator Successor in 1665 who haveing lived happily about 45 years with his wife Mrs. Clare Thornton a virtuous charitable, and hospitable homekeeper, by whom he had Nine Children Buried her Dec. 3rd, 1696, aged 65 years and himself was laid with her Feb. 2nd 1697 in y/e 74th year of his age. His Son William Thornton A.M. immediately succeeded him and died Sept. 10th 1718 in y/e 49 Year of his age. His daughter Margaret was Married to Mr. Robert Banks, A.M. Vicar of Hull, and Prebendry of Stillington his other Daughters died unmarried and his Eldest Son John Thornton Merchant in Hull hath erected this Monument in Memory of his Ancestors."

John Thornton, who thus piously commemorated his ancestors, was the father of Robert Thornton, a Russia merchant, who like many another shrewd Yorkshireman, came to London and there made a fortune.

In the beginning of the 18th century, he followed the example of other rich merchants and settled in Clapham, which was beginning to be the favoured abode of wealthy people. He lived in an old house on the South Side of the Common, now forming part of the Convent School of Notre Dame.

Here, on April 1st, 1720, was born his son John Thornton, the subject of this sketch.

John, on attaining manhood, joined his father as a Russia merchant, and on the death of the latter, inherited his fortune.

In 1753, John Thornton married Lucy Watson, the daughter of a Hull merchant, who herself had strong religious convictions, due to the influence of Dr. Watts.

In the following year, the Rev. Henry Venn came to Clapham as curate in charge, and it was at this time that John Thornton, under the influence of Henry Venn, became an ardent supporter of the new evangelical party, whose principles he sturdily maintained throughout his life. His friendship with Henry Venn also lasted until his death. Thornton's adherence to the then unpopular evangelical party, and the steadfastness with which he

carried his religious principles into his private and public life, exposed him to the sneers of many of his contemporaries; but to these he was supremely indifferent. His sound business abilities and the integrity of his character gave him a commanding position both at home and abroad. He became a Member of Parliament, Governor of the Bank of England, Governor of the Russia Company, High Sheriff of Surrey, and a Director of the Marine Society. He was offered the post of Governor of the latter Society, but declined it to mark his sense of what he considered indecorous conduct at its public dinners. His portrait by Gainsborough, however, still hangs in its Board room.

John Thornton's most characteristic feature was his munificent generosity to individuals and causes of which he approved.

Though simple in his habit of living, and frugal in his own personal expenditure, he is stated to have given away regularly between £2,000 and £3,000 a year, and Henry Venn estimated that in his life-time he had given in charity a total sum of £150,000.

In his anxiety to promote the cause of religion he spent large sums in the distribution of Bibles and religious literature, and in the purchase of advowsons, in order to present livings to earnest evangelical clergymen; among these was the living of Clapham, which by his direction was presented to the Rev. John Venn.

Although a steadfast member of the Church of England, he was a generous friend to many independent ministers who shared his evan gelical views, and on the holidays that he took in his travelling carriage, often carried with him one or two of those who were too poor to provide holidays for themselves. One of his excursions was to Scotland in the depth of winter, and the guest invited on this occasion ventured to suggest that the season of the year was scarcely propitious for such a journey; but John Thornton, who had often been in Russia on business in the depth of winter, laughed at his guest's scruples, and carried him off, with what result history does not relate.

Being a thorough Englishman he was always ready to assist the Government with his counsels and purse, during any national crisis, and his patriotism peeps out when the new Parish Church of Clapham was built on the Common in 1775. The pews and galleries and

other woodwork were all of oak; but it was specially arranged that it should be of foreign origin, so that all British oak might be saved for the building of ships. As John Thornton was the most generous contributor to the cost of building the church, this was undoubtedly due to him.

Among his many protégés was John Newton, who became a convert to evangelicalism and desired to be ordained as a minister of the Church of England. The notorious irregularities of his previous life, however, made the Bishops disinclined to admit him to the Ministry, and it was only by John Thornton's personal efforts that the Bishop of Norwich was at last persuaded to ordain him. Thornton afterwards presented him with the living of Olney, and allowed him £200 a year in addition to his stipend. When the poet Cowper's health broke down, Thornton arranged that he should seek rest and quiet with John Newton at Olney, and allowed an additional £200 a year for the purpose. Subsequently, the Rev. John Newton was presented by his benefactor to the living of St. Mary Woolnoth. Newton wrote many hymns, some of which still survive, among them the well-known hymn, "How sweet the name of Jesus sounds."

It was to John Newton that William Wilberforce resorted when troubled with spiritual difficulties, and it was on the invitation of his uncle, John Thornton, that Wilberforce came to Thornton's house in Clapham, where, in peace and quiet, he spent his time in meditation and prayer till his doubts were dispelled. Thenceforth, he stood out as a convinced evangelical, and threw himself heart and soul into the ideals of the Clapham Sect.

In 1790, John Thornton was taken seriously ill, and as a last hope was sent to Bath, but died in that city on November 7th, aged 70. His body was brought home to Clapham, and he was laid to rest in the old parish churchyard.

He left three sons, Samuel, Robert and Henry, all of whom became Members of Parliament; while his daughter, Jane, married the Earl of Leven and Melville.

Contemporary pictures show John Thornton as a stout, bluff-looking typical Englishman, sagacious, straightforward, independent and above all things greatly generous. His strong personality evidently made a deep impression upon the inhabitants of Clapham, as

will be seen by the following extract from a lecture delivered by the Rev. Henry Whitehead in 1859:—

"There is an aged woman, whom I have often occasion to visit, who has talked with a Clapham worthy, who, I should imagine, cannot be personally remembered by anyone else now resident in Clapham, 'The Merchant,' so pleasingly described by the *Edinburgh Review*, in the celebrated essay on 'the Clapham Sect.'

"As renowned in his generation for a munificence more than princely; one of those rare men in whom the desire to relieve distress assumes the form of a master passion; conscious of no aims but such as might invite the scrutiny of God and man, he pursued them after his own fearless fashion, yielding to every honest impulse.

"The particular honest impulse which brought him into contact with my friend, leaving an impression upon her mind which seventy years have failed to efface, was one which displayed itself in plentiful distribution of sugar plums from capacious pockets, among the children who would gather eagerly around him. Such was Henry Thornton."

HENRY THORNTON.

Of the three sons of John Thornton, Henry, the youngest, followed most closely in his father's steps, both in respect to his religious views and princely liberality.

Samuel, the eldest, lent his name and support to most of the enterprises of the Clapham Sect, but can scarcely be regarded as a prominent member of the group. He was the grandfather of the late Percy Thornton, who was for many years Member of Parliment for Clapham.

Robert seems to have aspired to be a man of fashion, and lavishly entertained Royalty and many others on his house on the South Side of the Common, with the result that he outran his fortune and eventually died in America.

Henry Thornton was born at Clapham on March 10th, 1760. At the age of five he was sent to school to a Mr. Davis on Wandsworth Common; and at the age of thirteen was transferred to the care of Mr. Roberts, also of Wandsworth Common.

This gentleman promised in his prospectus personally to instruct his pupils in the following subjects:—Bowing, walking, speaking, rhetoric, Hebrew, Greek, Latin, French, mathematics, geography and fencing.

In spite of this formidable curriculum, Henry Thornton stated in later life that the only thing he learnt was the habit of idleness, and regretted that he had not been better educated.

When eighteen years old, he was placed in the counting house of Mr. Godfrey Thornton, and after two years entered his father's business, of which he became partner. In 1782, he became Member of Parliament for Southwark, notwithstanding that he had refused to pay the bribe of one guinea to each voter, which had previously been the practice.

In 1784, he left his father's firm and became a partner in the banking firm of Downe, Free and Thornton. This firm is stated to have been comparatively unimportant until the date of his joining, but his business talents rapidly increased its undertakings, and his share of subsequent profits are stated to have been between £8,000 and £10,000 a year.

His extreme integrity in business matters is shown by the following incident, told by Sir James Stephen:—

"Henry Thornton had given large credits to a certain firm, and induced by his example others did the same. Unfortunately the firm in question subsequently were unable to repay their obligations.

"Although not legally responsible, Henry Thornton considered that morally he was responsible to those who followed his example, and took upon himself the repayment of their advances to the extent of £20,000 out of his own pocket."

His reputation as a financier was established when Governor of the Bank of England, by the publication of a work upon the nature and effect of a paper currency.

John Stuart Mill, in his "Political Economy," considered that Thonton's work was the most lucid exposition of the subject that he had come across.

Thornton's wealth was regarded by him as a trust, and before he married he is stated to have given away six-sevenths of his income, which he subsequently reduced after marriage to one-third.

Library at Battersea Rise House.

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From the beginning he appears to have been deeply religious, and was shocked by many who made great professions of religion, to which their business transactions did not correspond. It was probably to separate himself from uncongenial company that in the year 1792 he purchased from Mr. Akerman a house and estate on that part of Clapham Common known as Battersea Rise.

William Wilberforce, who had been for two years a resident in Thornton's own home, and whose religious views were identical, accompanied him to his new house, and the two bachelors lived together for five years, sharing expenses.

Wilberforce found a steadfast ally in Henry Thornton in his great campaign against slavery, and most of the informal councils of the Anti-Slavery movement were held in the Oval library in Thornton's house, said to have been designed by William Pitt.

Thornton built two houses on his estate—Broomfield and Glenelg; the first of which was occupied by the Hon. Edward Eliot, the brother-in-law of Pitt, and the second by Charles Grant.

In 1797, Henry Thornton married Marianne, only daughter of Joseph Sykes, of West Ella, near Hull, by whom he had nine children. Wilberforce, on Thornton's marriage, moved to Broomfield, but the Battersea Rise house still continued to be the centre of the Clapham Sect, and Henry Thornton is described as the backbone of all their enterprises.

He was treasurer of the missions to Africa and the East, which subsequently developed into the Church Missionary Society, and he was also treasurer of the Bible Society. He also formed the Sierra Leone Company, which was designed to form a centre of civilisation at Sierra Leone for the African races. As chairman of the company, he selected the officials of the new colony, and among these was Zachary Macaulay, who went out as Governor. In 1807, the Colony was taken over by the Government, and the Sierra Leone Company ceased to exist.

Henry Thornton took an active part in promoting the cause of education, both at Southwark and at Clapham, and allowed Hannah More £600 a year for the support of the school she had established.

Sir James Stephen describes Thornton as having blue eyes and a strong Saxon face,

and being quiet, reserved and judicial by nature. Zachary Macaulay says, "He was, I may say, my Polar Star, and my first thought was, what will Henry Thornton say?"

To Henry Thornton, his religion was the most vital and important part of his life. Every day he set apart periods for prayer, Bible reading and meditation. He wrote a book of family prayers for use in his own household; and after his death, these were edited and published by Sir Robert Inglis, and according to the Rt. Hon. G. W. E. Russell, became in general use in evangelical families. Thirty-one editions were published in twenty years.

In view of his many activities it is surprising to know that his health was always delicate, and in 1814 he became seriously ill. He was conveyed to Wilberforce's house at Kensington, in the hope that the most expert medical advice and nursing might prolong his life. The hope was vain and he passed away there on January 16th, 1815, in his 55th year, a victim to consumption, a disease terribly prevalent in his day.

He was buried in Clapham Churchyard, and nine months later his wife was laid beside him, a victim to the same disease.

His children, thus orphaned, were left to the guardianship of Sir Robert and Lady Inglis, who came to live at Battersea Rise to carry out their trust.

Wilberforce, on visiting Clapham in 1830, writes: "We are spending a little time at this, to me, deeply interesting place. I always visit the funeral urn of Henry Thornton."

WILLIAM WILBERFORCE.

William Wilberforce was the only son of Robert Wilberforce, a merchant, of Hull, and was born in an old Elizabethan mansion in the High Street—now the Wilberforce Museum —on August 24th, 1759.

He was sent to the Hull Grammar School at the age of 7, Joseph Milner being the Headmaster, and Isaac, his brother, afterwards Dean of Carlisle, being one of the ushers. The latter relates how Wilberforce used to be lifted on to a table to recite for the benefit of his schoolfellows, so early did he show his wonderful elocutionary gifts.

In 1768, his father died, and he was sent to Wimbledon to live with his uncle, who had mar-

ried the sister of John Thornton. His aunt, a very pious woman and a follower of Whitefield, took great pains with his religious education. His mother, however, on hearing this, recalled him to Hull, "lest he should be perverted to Methodism," the term then applied to Evan gelicals.

In Hull, he was kept amused in a round of social gaiety, so as to distract his thoughts from more serious subjects. He became very popular, his singing being much admired.

When seventeen years of age he was sent to St. John's College, Cambridge, where as a young man of fortune he idled his time with congenial associates, serious study being then regarded as only useful to those who would have to earn their living.

During his minority, his father's business had been carried on by Abel Smith, a connection of the family, but on reaching the age of 21, Wilberforce decided to relinquish the business and enter Parliament. He stood for Hull in 1780, and was elected at a cost of £8,000.

He proceeded to London, and was received with open arms by the political celebrities of the day, Pitt, Fox and Sheridan being among the number. He was introduced to several Clubs, where for some time he took part in the gambling then so prevalent. Happening on one evening to win £600 from men who could ill-afford to lose that sum, he resolved to discontinue the practice.

William Pitt had been at Cambridge with him, and their acquaintance soon developed into a close friendship, and Wilberforce became Pitt's constant supporter in all measures of reform.

He was re-elected for Hull, and was then offered the representation of the whole county of Yorkshire; at that time the largest constituency in England. He accepted the offer, was elected, and retained his seat for over 20 years. Boswell termed him "the nightingale of Parliament," and his charm of manner, and grace of oratory made him extremely popular, even with those who opposed his political views.

Apparently there was every prospect of a brilliant career before him, but a tour on the Continent, with his mother and her party, among whom was Isaac Milner, completely changed Wilberforce's views.

One of the party was in possession of Doddridge's "Rise and Progress of Religion." Wilberforce picked it up and glanced at it casually, and then became intensely interested. He discussed it with Isaac Milner, and resolved to study the Scriptures, to see if its conclusions were justified.

Together they studied the Greek Testament, and the impression made on Wilberforce's youthful mind by the teaching of his aunt, gradually revived. He was disturbed on comparing the worldliness of his life with that of a sincere Christian. He came home full of perplexity and doubt, and sought advice from his friend Pitt, and others. He listened to a course of sermons by Henry Venn at the Surrey Chapel, and finally went to the Rev. John Newton, Rector of St. Mary Woolnoth, who recommended him to seek counsel from John Thornton. Newton wrote to the latter, who immediately invited Wilberforce to come and stay with him.

Here he was brought in contact with many of the leading Evangelicals and formed a close and intimate friendship with Henry Thornton. He resolved to consecrate his life to God, and thenceforth became the most conspicuous member of the Clapham Sect, and the doughty champion of all their enterprises.

About this time, Granville Sharp and Thomas Clarkson had begun a movement to put an end to the Slave Trade. They approached Wilberforce, and urged him to join them. Pitt supported the appeal, and by an old tree in Holwood Park, Wilberforce definitely decided to take up the cause in Parliament.

Henceforth, he had two objects—the reformation of the manners of his countrymen, and the suppression of the Slave Trade. His eloquence and his position in life made him conspicuous, and in time he came to be generally regarded as the prime leader of the latter movement.

Wilberforce obtained a Royal Proclamation against vice, and in 1802 formed a society for its suppression. This Society instituted prosecutions against blasphemous and indecent publications.

In a noble speech of 3½ hours, he denounced the Slave Trade in the House of Commons. Trading in slaves was, however, very profitable, and there were many influential people

who drew large incomes from slave labour. Time and again he was defeated in the House of Commons, but meanwhile the members of the Clapham Sect, with the help of others, such as Sharp, Clarkson and Babington, were conducting an active propaganda in the country, by means of pamphlets, meetings and petitions to Parliament.

At length their efforts were successful, and on February 23rd, 1807, Wilberforce triumphed in the House of Commons, the Slave Trade was abolished, and he was greeted by the spontaneous cheers of the House in recognition of his undaunted perseverance.

In 1792, he had taken up his residence with Henry Thornton at Battersea Rise; but in 1797 both were married and Wilberforce, with his bride, Barbara Ann, daughter of Isaac Spooner, of Elmdon Hall, Warwickshire, moved to Broomfield House, which had become vacant, where he spent eleven happy and busy years.

About the same time as his marriage, he wrote a book on Practical Christianity, which was regarded as embodying the views of the Evangelicals of his day. Over 7,000 copies were sold in six months. Fifteen editions were printed in England and twenty-five in America, while it was translated into several European languages.

In 1806, William Pitt passed away, and on the occasion of his funeral, Wilberforce was selected to be one of the bearers of the banner that preceded his coffin, a position equivalent to that of the modern pall-bearer.

In 1807, Wilberforce's opponents contested his seat for Yorkshire. A very severe struggle ensued, but he headed the poll, at which over 30,000 electors recorded their votes. His expenses amounted to £28,000, and were met by a public subscription. His opponent's expenses are stated to have amounted to £200,000.

His health, always delicate, began to fail under the strain of his manifold activities, and with great regret he left Clapham and took a house in Kensington Gore, in order to be nearer to Parliament and his various occupations in London.

While in Clapham he had been the life and soul of the social gatherings, both at Battersea Rise and in his own house. Sir James Stephen draws a pleasant picture of summer evenings at Battersea Rise, when Wilberforce would desert the grave conversation of the elders in

order to romp with the children. Jebb, the wise and learned Bishop of Limerick, and a constant friend of the Thorntons, described Wilberforce on such an occasion as having "the face of an angel and the agility of a monkey."

His hospitality and benevolence were alike profuse, and representing so large a constituency as Yorkshire, he had many opportunities of exercising these virtues.

In 1812, his health gave some anxiety, and acting on the advice of his cousin, Lord Carrington, he resigned Yorkshire, and sat thenceforth for Bramber, a close Borough—a change that relieved him of much work.

For many years the Clapham Sect had fixed their attention upon India. Parliament would not allow any effort to be made to introduce Christianity, lest such a course might give rise to trouble with the native rulers. The position was intolerable to the missionary zeal of the Clapham Sect, and Wilberforce made more than one attempt in the House of Commons to open India to Christian teachers and to put down the human sacrifices that went on almost under the eyes of English officials.

At length his efforts were crowned with success by the alteration of the Charter of the East India Company, and the establishment of an Anglican bishopric in Calcutta.

Wilberforce also took part in the formation of the Anti-Slavery Society, which was founded for the purpose of setting free the negro slaves in British possessions.

In 1825, ill health forced him to retire from public life, and he purchased a small estate at Mill Hill.

In 1831, a serious diminution of his fortune forced him to sell this place, and although friends offered to replace his losses, he preferred to take refuge with his sons—Robert, Vicar of East Farleigh in Kent, and Samuel, who was Vicar of Brighstone, near Freshwater, Isle of Wight.

Between the latter and his father there had always been a strong and deep affection, and 600 letters still survive, written by the father to his son. Tradition still points out "Old Mr. Wilberforce's walk" at Brighstone.

William Wilberforce died on July 29th, 1833, and at the request of Parliament was buried in Westminster Abbey.

ZACHARY MACAULAY.

Zachary Macaulay was born at Inverurie, Scotland, on May 2nd, 1768. He was the son of the minister of that place, and being one of a large family was placed in the counting house of a merchant in Glasgow, at the age of 14.

He had wished to go to College, but his father could not afford the expense. In spite of this, Zachary educated himself in his spare time, and acquired a good knowledge of Latin, Greek and mathematics. He was an insatiable reader, and possessed an excellent memory. In after life, whenever information was required, Wilberforce used to say, "Let us look it up in Macaulay," so great was his knowledge on almost all subjects.

Before he was 17 years old he obtained an appointment as book-keeper on an estate in Jamaica, and proceeded thither accordingly.

He had been well grounded in the Bible and his religious duties, by his father, and the state of society in Jamaica at first horrified him. The cruel lot of the negroes and the licentiousness of the planters, were a complete reversal of his home surroundings.

He applied himself, however, with diligence to his duties, and was soon appointed a manager, in which position he was able now and again to soften the hardships endured by the slaves; but in his letters home he expressed the fear that he might grow callous to their sufferings.

His sister had married Thomas Babington, Squire of Rothley Temple, in Leicestershire, and a great friend of Henry Thornton; Macaulay received an invitation to come back to England where his brother-in-law offered to find him employment. He gladly availed himself of the opportunity to get away from the horrors of slavery, and returned home in 1792.

The Sierra Leone Colony had been formed the year before, and Macaulay's knowledge and ability and his experience of slavery, marked him out as a suitable man to shape the infant colony.

In 1793 he was appointed Governor by Henry Thornton. In this position he found ample scope for his many gifts, for he had to act as chaplain, teacher, judge, commander-in-chief, and many other capacities. He had only one assistant to help him to civilise the liberated slaves, and control the wild tribes by whom the colony was surrounded.

He rose to the occasion, and was gradually introducing law and order into the little settlement, when his work was interrupted in 1794 by the arrival of a French Republican squadron. As they were at war with England, the French occupied Sierra Leone and plundered the place thoroughly in spite of Macaulay's protests.

He pointed out to them that as they boasted of liberty, they ought to protect those who were working for the liberated slaves; but apparently they only understood liberty as the right to do what they pleased and left the colony practically bare of everything that they could carry away.

Macaulay, however, set to work again, undaunted, and obtaining stores from England continued his beneficent task. The strain, however, told upon his health, and he judged it prudent to come home for a rest. He did not, however, come direct to England, as he wanted to know by first hand knowledge the manner in which the slaves were treated on what was called the Middle Passage—that is, the voyage from Africa to the West Indies.

At some personal risk, as the slave dealers were bitterly opposed to him, he secured a passage in a slave ship, and afterwards depicted in vivid colours the terrible misery endured by the slaves, bound in iron fetters, and huddled together in the crowded ship. It is stated that out of every hundred slaves embarked, only fifty survived, so terrible were their sufferings.

From the West Indies he returned to England, full of indignation at the scenes he had witnessed, and stimulated the efforts of Wilberforce and others who were trying to arouse the national conscience.

While at home, Macaulay met the young lady who was to be his wife, while on a visit to Hannah More. Selina Mills had been a former pupil at the school kept by the two sisters, Patty and Hannah More. There was some opposition to Macaulay's engagement, but in the end difficulties were surmounted, and before he returned to Sierra Leone his engagement had been sanctioned.

He resumed his duties in the colony with more zeal than ever, and it greatly prospered under his management.

In 1799, he came home and married, and exchanged his position as Governor of the Colony for that of secretary to the Sierra Leone

Company, a change that enabled him to live at home with his wife.

After living for two years over the offices of the Company in Birchin Lane, the young couple, with their baby son Tom—afterwards Lord Macaulay — settled in Clapham, taking the house now known as No. 5, The Pavement, where they remained for sixteen years.

In Clapham, he speedily became immersed in the various activities of the Clapham Sect, and was deeply interested in an experiment he had made. On his return home in 1799, he had brought with him a number of African children, in order that they might be instructed in the Christian faith, and given an English education. A schoolroom was found for them, the entrance to which was through the Archway under No. 14, North Side.

Mr. Greaves, a Yorkshire schoolmaster, was selected to take charge of the children, who were baptised in the church on the Common. The utmost interest was aroused in Clapham, and many of the residents, especially the members of the Clapham Sect, paid visits to the school and invited the black children to play in their gardens.

Unfortunately, it was found that these little lads could not stand the rigour of our winters; and after some had died, the project had to be abandoned, and the survivors sent back. To compensate Mr. Greaves for the loss of his negro scholars, the leading inhabitants of Clapham agreed to send their little boys to his school; and here little Tom Macaulay started his education.

The *Christian Observer* had been founded by members of the Clapham Sect, as the organ of the Evangelicals, and of the anti-slavery party. In 1802, Zachary Macaulay was appointed editor, and continued in this responsible office until 1816. The paper was published by John Hatchard, a sound evangelical resident in Clapham, and founder of the well-known firm in Piccadilly.

In addition to these duties, Macaulay became a member of the committees of the Religious Tract Society and the Bible Society, but relinquished his appointment as Secretary of the Sierra Leone Company in 1808, when the Colony was taken over by the Government.

In 1807, Macaulay was gladdened by the abolition of the Slave Trade, a cause for which he worked so hard, but the Anti-Slavery Party were not disposed to rest content while thou-

sands of slaves were still held in bondage under the British flag, and a movement was now started to secure their freedom.

In this campaign, Macaulay took a very active part. He was no speaker, but was almost more useful in furnishing facts and arguments to Wilberforce and other speakers.

The proposal to abolish slavery aroused a fierce storm of opposition from those who made fortunes by slave labour, and they were not slow to recognise that Macaulay was one from whom they had most to dread.

Accordingly, they showered abuse and calumnies upon him, but without eliciting any response. In addition to these multifarious activities, which sometimes entailed his rising at 4 a.m., he had started business as an African merchant, with a partner; and in 1818 found himself so prosperous that with his family he moved from Clapham to a large house in Cadogan Place.

His heart, however, was in his religious and anti-slavery activities rather than in his business. The incompetence of his partner brought a flourishing business to a standstill, and Macaulay had to remove to a small house in Great Ormonde Street in the year 1823.

In spite of his reduced resources, he steadfastly continued the stubborn fight against the iniquity of slavery, and in 1833 had the joy of knowing that his exertions had been brought to a successful issue, when Parliament abolished slavery in the British Dominions at a cost of £20,000,000.

His favourite daughter, Jane, died in 1830, and he lost his affectionate and devoted wife in the following year. Zachary Macaulay died on May 13th, 1838. A bust of him was placed in Westminster Abbey, with the following epitaph, written by Sir James Stephen :—

"He meekly endured the toil, the privation, and the reproach, resigning to others the praise and the reward."

GRANVILLE SHARP.

Granville Sharp was perhaps the most picturesque and romantic figure of the Clapham Sect. He was born at Durham, on November 10th, 1735, and was the ninth son of the Rev. Dr. Thomas Sharp, Archdeacon of Northumberland, and grandson of John Sharp, Archbishop of York.

Owing to his father's large family and narrow means, Granville was taken away from Durham Grammar School at the age of 15 and apprenticed to a draper named Halsey, on Tower Hill, London.

During this employment he frequently engaged in controversy with his colleagues on Bible subjects; and to render himself the more proficient, he studied Greek and Hebrew, so that he could read the scriptures in their original form.

In June, 1758, he obtained an appointment in the Ordnance Department, an office later merged in the War Office. It was while in this employment that his attention was first directed to the subject of Slavery. One of his brothers was a doctor, who had a surgery in Mincing Lane, where during part of the day he gave gratuitous medical assistance to the poor and needy.

It happened in 1765 that Granville Sharp was on his way to his brother's surgery when he met a poor negro named Jonathan Strong, who was also on his way to the surgery, being very ill. In the course of conversation, the negro stated that he had been brought from Barbadoes by a lawyer named David Lisle, who, finding his slave was unfit for work had cruelly turned him into the streets. Granville and his brother James took compassion on the man, who bore many traces of hardship and ill-usage. By their means he was restored to health, and a situation was found for him with an apothecary.

The negro served satisfactorily for two years, when unfortunately he was recognised in the street by Lisle, his former master, who followed him to his home. Lisle then engaged two constables, decoyed the negro to an inn by a false message, and then gave him in charge as a runaway slave.

From his prison, Jonathan Strong managed to send a message to Granville Sharp, who went to the Lord Mayor and obtained the man's release on the ground that he had been arrested without a warrant. Lisle next tried intimidation, and finding that of no use, brought an action against the two brothers Sharp for unlawfully detaining his property.

Granville Sharp consulted his lawyer, who informed him that he had no case, and could not defend the action, and this opinion was supported by other lawyers. Thereupon, Sharp applied himself to the study of the laws on

the subject of Slavery, including the laws of European countries. He then produced a treatise on the subject, proving that Slavery was never recognised by the English constitution. He wrote many copies in manuscript, and circulated them among the leading members of the legal profession.

So irresistible were his arguments that when in 1772 the case of Lisle versus Sharp came on for hearing, no lawyer would take up Lisle's case, and Lisle had to pay three times the costs for not proceeding with the action.

Encouraged by this success, Sharp took up other similar cases, and after three years of protracted struggle, obtained in 1775 the famous decision, "That as soon as any slave sets his foot upon English territory he becomes free."

This was the first victory in the long campaign against Slavery, and the honour is entirely due to Granville Sharp.

As Sir James Stephen wrote of him: "Though poor and dependant, and immersed in the duties of a toilsome calling, he supplied the money, the leisure, the perseverance, and the learning required for this great controversy."

The next cause that occupied our hero, and brought him to public notice, was the American Revolution. During the controversy between the North American colonists and this country as to the right of the English Government to impose taxes upon them, Sharp warmly espoused the cause of the colonists, as he held strongly the view that taxation should carry with it a share in the legislation, whereas the Colonies were unrepresented in Parliament.

When war broke out and the Ordnance Department was called upon for the despatch of war-like stores to America, Sharp felt that he could not be a party to the attempt to coerce the colonists, and accordingly resigned his position in the office. He had spent all his savings on behalf of the slaves, and was entirely dependent upon his salary in the Ordnance Department; consequently he was penniless. His two brothers, William and James, however, stood by him, opened their homes to him, and furnished him with means of support. This left him free to continue his philanthropic schemes.

He took an active part in trying to arouse the country to the iniquity of the Press Gang

"The Sisters' Houses": A View on the North Side of Clapham Common.

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system, by which English sailors were forcibly taken from mercantile ships or dragged from their homes to be placed on ships of war.

At the close of the American War, Sharp took up the case of the churches in America, which had formed part of the Church of England, and now that the United States had obtained their independence were left in isolation and without bishops. Eventually he prevailed upon Dr. John Moore, Archbishop of Canterbury, to consecrate two new bishops for New York and Pennsylvania respectively, and thus secure the continuity of the Episcopal Church of America.

His next public service was in connection with the foundation of the Sierra Leone Colony. The freedom that he had won for slaves in England resulted in some inconvenience. A large number of negroes had taken refuge in England, and the problem of finding employment and caring for them became more difficult daily.

In these circumstances, Sharp conceived the idea of shipping them off to Africa, their native country. A Sierra Leone Company was formed, and the first ship load of liberated slaves left this country in 1787.

This work, and the fact that he was chairman of the Anti-Slavery Society, brought Granville Sharp into close touch with the Clapham Sect, and he took up his residence in Clapham in a house overlooking the Common on the North Side. This house is the one built over the archway nearest to the Parish Church.

Thenceforth he joined in the religious activities of the Clapham Sect, was one of the founders of the Bible Society and the Society for the conversion of the Jews, and continued to work with unabated zeal for the abolition of slavery.

He was a devout member of the Church of England, and was deeply read in the Scriptures. Every morning he rose early to perform his devotional exercises, included in which was the singing of the Psalms in Hebrew to the accompaniment of his harp, and he repeated these exercises in the evening.

Sir James Stephen says of him, in summing up his career, that he had "the most inflexible of human wills united to the gentlest of human hearts," and declares that "as long as Granville Sharp survived it was too soon to proclaim that the age of chivalry was gone."

In his old age he was affectionately cared for by the widow of his brother William, in her house at Fulham, where he died on July 6th, 1813, and was buried in Fulham Churchyard.

A monument by Chantry was subsequently erected to his memory in the Poets' Corner of Westminster Abbey.

CHARLES GRANT.

Charles Grant was born in Inverness-shire April 16th, 1746, and entered this world under tragic conditions.

His father had gone out with his clansmen to fight under the standard of Bonnie Prince Charlie, and was killed at the Battle of Culloden just a few hours after the birth of his son.

The baby boy was adopted by an uncle, and was brought up under the gloomy conditions that prevailed in the Highlands after the flight of the Young Pretender. Charles Grant was educated at Elgin, and afterwards was fortunate enough to obtain an appointment in the military service of the East India Company.

He sailed for India in 1767, and on landing in Bombay was transferred to the Civil Service. He applied himself with determination and intelligence to his duties, and with the frugality of his native country, had saved enough in three years to enable him to return to Scotland. Here he married Jane, daughter of Thomas Fraser, a resident of Inverness.

He returned to India in 1772, when an incident occurred on the voyage that displayed the strength of his character.

While the ship was at Capetown a dispute arose between Captain Roach and Lieutenant Ferguson, two officers on board the ship. A duel followed in which the latter officer was killed. Charles Grant was indignant at the circumstances attending the duel, and applied to the magistrates at Capetown for an investigation of the affair; but they declined to take any action, and the ship sailed for India.

Despite the enmity he incurred, Grant persevered in his determination, with the result that on reaching Bombay, Captain Roach was arrested and sent back to England for trial.

Step by step Grant rose in the service of the Company. His integrity and ability made him a marked man, and as servants of the Company were allowed to trade, he became possessed of a large fortune. His duties fre-

quently required him to spend much time in places far removed from any trace of European civilisation, and he had consequently many opportunities of becoming acquainted with the degrading conditions under which the natives of India lived. The burning of widows alive on the death of their husbands, the human sacrifices on religious occasions, the utter absence of any effort to mitigate the hardships of plague and famine, made a deep impression on him. Unfortunately there was a strong feeling at home that it would be unwise to interfere with the religious opinions of the natives of India; consequently missionary effort was discouraged, and Grant laboured in vain for some years to change this view.

He was appointed "Senior Merchant," and in 1787 was selected by Lord Cornwallis, the Governor, as a member of the Board of Trade in India. In that capacity he supervised the whole of the East India Company's transactions in the Bengal Presidency. Grant was firmly attached to Lord Cornwallis, whose policy coincided with his own views.

These views were to extend British influence in India by honest trade and upright living; and to avoid interference in the quarrels of the native rulers.

He finally quitted India in 1790, after 20 years' service in that country. Before leaving however, he was instrumental in building St. John's Church, Calcutta—now called the Old Cathedral—for the use of the European residents.

He returned to his native county of Inverness, where he bought an estate, and interested himself in local affairs. Among other public services, he promoted the construction of the Caledonian Canal, besides introducing Sunday Schools into Scotland.

In 1802, he was elected Member of Parliament for Inverness, which he represented for sixteen years.

He did not forget the people of India, and in 1792 had written a pamphlet entitled, "Observations on the state of Society among the Asiatic subjects of Great Britain," which in effect was a plea for missionary work in India, and was considered the ablest answer that had been made to the arguments of the anti-missionary party.

In order to attend to his Parliamentary duties, he took the house that Henry Thornton had built next to his own at Battersea Rise,

and thus united himself more closely to the other members of the Clapham Sect, whose religious views and political opinions were identical with his own.

In 1804, Charles Grant became a Director of the East India Company, and the following year was elected its chairman. He thus became the most influential member of that great Company, which possessed fleets and armies, administered justice, and controlled trade in India.

He became the spokesman of the Company in Parliament, and condemned the warlike policy of the Governors-General who took advantage of the quarrels of the native princes to extend the British possessions. He had to wait, however, until 1813, before he induced Parliament to adopt his views on the subject of education and religious teaching.

With the assistance of Wilberforce he obtained a revised charter for the East India Company, empowering the Company to establish schools for the natives, and send out missionaries. In addition to his other interests, he took an active part in the establishment of the Bible Society, the establishment of the Sierra Leone Colony, the formation of the Church Missionary Society, and became an active supporter of the Society for the Propagation of the Gospel. He also founded a College at Haileybury for the training of the East India Company's cadets prior to their sailing for India.

In 1818, he retired from Parliament, as his exertions were beginning to tell upon his health; but served as one of the Commissioners for spending the million pounds voted by Parliament for the erection of churches in London, as a thankoffering for the victory of Waterloo.

Grant moved to Russell Square, where he died suddenly on October 31st, 1823, in his 78th year.

A monument was erected to his memory in St. George's, Bloomsbury, and his funeral sermon was preached in St. John's, Bedford Row, by his friend, Daniel Wilson, afterwards Bishop of Calcutta.

He left a widow, who died four years later, and three sons and two daughters. Two of his sons became respectively Lord Glenelg and Sir Robert Grant.

Charles Grant is generally regarded as one of the most powerful members of the Clapham

Sect, owing to his great influence in Indian matters and important position as chairman of the East India Company. He used his talents and position for the service of his fellow-men, and did much to alleviate the condition of the natives by arousing the conscience of Parliament to their responsibility for the welfare of the people of India.

Sir Robert Grant, the second son of Charles Grant, deserves to be commemorated in a few paragraphs, for although strictly speaking he was not a member of the Clapham Sect, he was a leading evangelical of the next generation, and had been brought up in those principles. He inherited the deep piety and reforming zeal of his father, and showed to a remarkable extent the success that attended the education of the sons of the members of the Clapham Sect.

He was born in India in 1779 and came to this country in 1790, when he was eleven years old, and was for some time under the tutorship of the Rev. John Venn.

In 1795, he entered Magdalene College, Combridge, gained the Craven Scholarship in 1799, became third Wrangler and second Chancellor's medallist, 1801, and Fellow of his College in 1802.

He was called to the Bar in 1807, and became King's Serjeant in the Court of the Duchy of Lancaster, and one of the Commissioners in Bankruptcy. He sat in Parliament for several years as Member for Elgin, Inverness, and Norwich, successively. He was sworn in as a Privy Councillor in 1831.

In 1832, he was appointed Judge Advocate-General, and in 1834 became Governor of Bombay, and received the honour of Knighthood in the same year.

He died in India in 1838, having contracted a fever, and was buried in St. Mary's Church, Poonah.

In Parliament, his best work was done as champion of a movement to relieve the Jews of the political disabilities from which they were then suffering. Aided by Macaulay, Joseph Hume, and O'Connell, he succeeded after several efforts in winning the support of the House of Commons, only to be defeated more than once in the House of Lords. As a matter of fact, the cause for which he so generously fought, was not won till nearly 20 years after his death.

He left behind him many sacred poems, which were collected and edited by his brother, Lord Glenelg. These were re-published twice. The collection contained many beautiful hymns —two of the best-known being "O Worship the King, All glorious above," and "Saviour when in dust to Thee, Low we bow the adoring knee."

Robert Grant married Margaret, only daughter of Sir David Davidson, of Nairn, in 1829, and had two sons and two daughters.

One of his sons became Sir Charles Grant, K.C.S.I., and the other Colonel Robert Grant, R.E., Deputy Adjutant-General.

JAMES STEPHEN.

James Stephen was born at Poole, in Dorset, on June 30th, 1758. His father was an Aberdeenshire man, and while acting as supercargo on board a ship, had been wrecked on Purbeck Island. He was then befriended by a resident in Poole, and married the daughter of his benefactor. He subsequently entered into partnership with a brother-in-law; but the business failed, and, as a result of unfortunate speculations, Stephen found himself imprisoned in the King's Bench, being unable to pay his creditors.

Here he wrote a pamphlet upon the injustice of imprisonment for debt; and organised an agitation among his fellow debtors. He obtained his release, found employment in a solicitor's office, and formed a design to be called to the Bar.

This however he was refused, and losing his situation, he sank into poverty and died a poor man.

In these circumstances, it is not a matter of surprise that his son James received only a desultory education. For a short time he attended Winchester School, and on another occasion spent two sessions at the Mareschal College, Aberdeen.

For the most part, however, he had to depend on his own exertions for his education while earning his livelihood. Fortunately he possessed much force of character, and succeeded in obtaining an appointment as a reporter on the staff of the *Morning Post*.

While so employed, fortune smiled upon him. His brother William had been adopted by an uncle who had settled in the Island of St.

Christopher, in the West Indies, as a doctor and planter. When the uncle died, he left all his property to his nephewWilliam, who thereupon sent his brother James a sum of money that enabled him to fulfil his ambition of becoming a barrister, and he resolved to proceed to St. Christopher to commence practice there.

Before sailing, however, he married Anne Stent, to whom he had become engaged at the age of 14. He sailed in 1783 for the West Indies, and the ship happening to touch at Barbados he went ashore, and was present at the trial of four negroes for murder. As no evidence of a negro would be listened to by the court, the proceedings were so one-sided that Stephen was disgusted at the injustice, and vowed there and then, that he would have nothing to do with slavery.

He found work at St. Christopher, and in 1788 was able to pay a visit to this country. His objections to slavery had not been decreased by life in the West Indies, and he speedily got into touch with Wilberforce and others, who were then starting the Anti-Slavery campaign. James Stephen returned to the West Indies fortified in his views, and was able to send to Wilberforce much information as to specific acts of cruelty and injustice perpetrated on the slaves.

He also upheld with unflinching courage his detestation of the evils of slavery, even among the slave owners themselves, with the result that he found his legal practice steadily decreasing.

In 1794, he determined to come home and commence practice at the English Bar. He secured an opening in the Prize Appeal Court, which dealt with prizes captured by our ships-of-war.

His wife died in 1796, and four years later he married Wilberforce's sister, the widow of Dr. Clarke, a clergyman in Hull, and his friendship with his new brother-in-law was strengthened and confirmed.

Under Wilberforce's religious influence, Stephen became an ardent Evangelical and must from this time be regarded as one of the leading members of the Clapham Sect.

His practice at the Prize Appeal Court had made him familiar with the many evasions of our regulations by neutral nations during our wars with Napoleon. In 1805 he exposed their

practices in a pamphlet entitled "War in disguise," and created a great sensation. The Government took the matter up, and eventually the famous "Orders in Council" were issued, which forbade trade with Napoleon in any form. Enforced by our Navy, these decrees did as much to weaken the power of Napoleon and contribute to his overthrow as was done by force of arms.

Stephen became prominent, and his friend Spencer Percival, Chancellor of the Exchequer and subsequently Prime Minister, persuaded him to enter Parliament and give the Government his support in carrying out the "Orders in Council."

Percival was closely allied to the Clapham Sect, both in religion and politics, and at one time resided in Clapham. Accordingly Stephen entered Parliament in 1808 as Member for Tralee, a seat which he subsequently exchanged in 1812 for that of East Grinstead. Newspapers were not popular in these days, and a certain amount of sympathy, especially from Stephen's opponents, was given to a proposal of the Benchers that any barrister found writing to a newspaper, should be struck off the rolls. Stephen, however, made a capital speech, and roused the admiration of the House of Commons by frankly owning that he had committed this crime, and in the end the proposal was withdrawn.

In 1811 he was appointed a Master in Chancery. In addition to his Parliamentary duties, he continued to take an active part in the Anti-Slavery agitation, and in 1815 resigned his seat as a protest against the Government's refusal to legislate for the registration of slaves, who therefore remained practically unrecognised by the law.

After this event, Stephen contented himself with his legal duties and the anti-slavery campaign, in which he was one of the leading speakers and writers.

He died at Bath on October 10th, 1832, and did not live to see the final triumph of his cause. Two of his sons, Sir James Stephen and Sir George Stephen, became well-known. The former lived at Stowey House, South Side, Clapham Common.

James Stephen is said to have been a handsome man with considerable natural gifts, and a somewhat fiery temper. He resided for many years at Kensington Gore, in close proximity to his friend and brother-in-law, Wilberforce.

JOHN SHORE — LORD TEIGNMOUTH.

The career of John Shore is remarkable as instancing the possibility of attaining the greatest distinction by the possession of the simple virtues of diligence and integrity.

He was born at a house in St. James's Street, London, in 1751, his father being a supercargo in the service of the East India Company, while his mother was the daughter of a ship's captain in the same service.

At the age of fourteen, he was sent to school at Harrow, but three years later was transferred to a commercial school at Hoxton for the purpose of learning book-keeping. The connection of his family with the East India Company naturally pointed to an Indian career, and in 1768 he embarked for that country to take up his duties as a writer at one of the company's factories.

It would probably have appeared incredible to those who came in contact with the quiet, studious youth during his first voyage, that 25 years later he would be again proceeding to India to replace Lord Cornwallis as Governor-General of British India.

At the age of nineteen, owing to the indolence of one chief and the illness of another, he found himself in virtual charge of a large district. In spite of his youth he carried out his duties with marked ability. His religious principles saved him from the temptations to which many of his colleagues yielded, and he spent his spare time in mastering Hindustani, Arabic and Persian. His industry soon marked him out for advancement, and Warren Hastings, then Governor-General, became his warm friend and supporter.

In 1785 he came home with the Governor-General,and was recognised as one of the ablest officials of the Indian Service.

He had one brother only, who lived in Devonshire, and Shore accordingly went to stay with him. He found his brother and his wife absent; but met there a young lady who had been temporarily detained in the house by a snow storm. She was Miss Cornish, the daughter of the widow of a collector of customs at Teignmouth. The acquaintance ripened into friendship and love, and they were married in the following year.

After 42 years of married life, John Shore told his son that he could conscientiously have claimed the Dunmow flitch of bacon; and his wife survived him by four months only.

During the celebrated trial of Warren Hastings, Shore was called as a witness on behalf of his old chief, and his evidence went some way towards securing the acquittal of his friend. In 1792, Pitt, then Prime Minister, was casting about for a successor to Lord Cornwallis as Governor-General, and fixed on Shore as the most suitable for this great office. At first Shore, modest and unassuming as he was, hesitated to accept the responsibility; but Pitt sent Charles Grant to point out to him that, in the opinion of those best qualified to judge, it was his duty in the best interests of India, that he should undertake the task.

Burke, the chief opponent of Warren Hastings, strongly protested against the appointment of John Shore as Governor-General, as he regarded him as a friend of Hastings, but Pitt, Wilberforce, and other members of the Clapham Sect, warmly supported the proposal as being in the best interests of the natives of India, and accordingly Shore was appointed, and created a baronet.

Both the government and the Court of Directors of the East India Company, impressed upon him the necessity of avoiding any interference in the quarrels of the independent Princes of India, so as to guard against hostilities, and of directing his attention to the expansion of trade and not of territory.

Sir John Shore took over the duties from Lord Cornwallis in 1793, and during the five years of his rule, faithfully carried out the instructions he received. His pacific policy did not please the war-like party at home, who were eager for the aggrandisement of the British Empire, and he was accused of pusillanimity and cowardice, but most unjustly. He only obeyed the instructions he had been given, and the peaceful prosperity and reforms under his rule in British India were striking testimony both to his firmness and wisdom.

At the expiration of his term of office in 1798 he returned to England, and was created Baron Teignmouth in recognition of his services.

His sympathies and religious views had always been in harmony with those of the Clapham Sect, and in 1802 he took the house on the South Side of Clapham Common formerly occupied by John Thornton, which at that time comprised a small estate and a farm of 22 acres.

During his residence in Clapham he gained the respect and affection of his neighbours by

his kindness and unassuming benevolence, and was constant in his place in the gallery of the Parish Church on Sundays. He was much interested in the Bible Society, and became its first president, a position he filled for over 30 years. It was during his tenancy of John Thornton's house that it was occupied for one summer by Spencer Percival, then Chancellor of the Exchequer and afterwards Prime Minister.

Lord Teignmouth left Clapham after seven years' residence for Portman Square, and it is stated that on his departure, the lawn in front of his house, and the roadway leading from it, were thronged by numbers of Clapham people, both poor and rich, who had assembled to bid him farewell. He continued, however to take an interest in the locality, and especially in the poorer people whom he had previously benefited.

He died in Portman Square on the 14th February, 1834, aged 82, and a monument was erected to his memory in Marylebone Church. Lord Macaulay subsequently wrote of him, "of his integrity, humanity and honour, it was impossible to speak too highly."

ADDENDUM.

The following excerpts from two old manuscript books, now in the Clapham Public Library, give us a peep into the local affairs of Clapham during the time of the Clapham Sect.

Extracts from "Notices read in the Parish Church and in the Meeting House of the Parish of Clapham, Surrey, 1797-1808":—

1797.

September 1st.—General meeting of Trustees for lighting and Watching the Village of Clapham to be held at the Plough Inn at 10 o'clock in the fore-noon precisely, to regulate the Winter Watch.

September 24th.—Notice is hereby given that a meeting of the Trustees for building this Church will be held on Monday sennight the 2nd October at 10 o'clock in the fore-noon precisely, at the Plough Inn, to dispose of vacant seats in Pews, and for other Business.

(It will be observed that the letting of pews was not entrusted to the church-wardens.)

1798.

February 18th.—General Meeting of Inhabitants to meet at Plough Inn to consider the propriety of opening books for voluntary contributions to assist the Government in present emergency.

(Requisitions signed by Mr. Thornton and Mr. Ravenhill, among others, and by John Venn, Rector.)

1799.

July 21st.—The Church Trustees will meet in the Vestry to consider applications for seats in the Church. Every applicant must declare that the seats are required for himself or his family, and not for non-parishioners.

1800.

January 26th.—General Meeting of Subscribers associated for the Prevention of Felonies to meet at Vestry to audit accounts for last year.

June 29th.—Notice is hereby given that a Special Vestry will be held in the Vestry room on Monday sen'night the 7th July at 10 o'clock in the fore-noon precisely, for the purpose of considering the propriety of adopting a selection of Singing Psalms in the Public Worship of this congregation —For receiving a proposal from Mr Franks to resign the office of Vestry Clerk upon certain conditions.—Also for examining into the state of the common sewer in this parish from Mrs. March's, the corner of Acre Lane, to the Workhouse, and for other business.

1801.

February 3rd.—General Meeting of the Trustees for Lighting and Watching the Village of Clapham to hear complaints of all persons who think themselves aggrieved by being over-rated.

March 15th.—Special Vestry for the purpose of considering the propriety of adopting in future any general Regulation respecting Fines to be taken for being excused from serving the different offices of this parish.

1802.

February 7th.—Every householder summoned to Special Vestry to hear the Report as to Lawsuit against the parish of Isleworth, and the consideration of the removal of

Lark-Hall, 1790.

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Samuel Newth and his family which is likely to be attended with a very great expense.

March 14th.—Whereas it appears that several persons who have been guilty of bigamy have lately come to reside in this Parish to the great scandal of the Public morals, and to the increase of the Poor Rates by their Children being illegitimate and therefore liable to become burdensome to the Parish in which they are born.

Notice is hereby given that the officers of this Parish have received orders from a Public Vestry held for that purpose, to prosecute all such persons so offending as shall be found resident in this place after this Public Notice given.

N.B.—The crime of Bigamy is punishable with Transportation for Seven Years.

May 16th.—A Special Meeting of the Trustees of the Church for the purpose of proceeding respecting the repairs of the Church; at which meeting it will be taken into consideration how far it may be eligible to narrow the width of the present pews in order thereby to gain an additional number of pews for the accommodation of the Inhabitants.

August 1st.—Church to be shut up for 6 or 7 Sundays during repairs. During that time Prayers will be read at the Old Church on Wednesdays and Fridays.

1803.

July 10th.—Urgent Vestry Meeting to consider the renewal of an armed association. (Threat of Invasion by Napoleon.)

October 30th.—Special Vestry Meeting to enter into a Treaty with Mr. Joseph Farmer for the purchase of a slip of ground being part of his garden and premises near the Old Church, for the purpose of widening the High Road leading to Larkhall Lane.

November 13th.—Meeting of Inhabitants in the Vestry Room for the purpose of considering the best methods of promoting the proper observance of the Lord's Day.

1804.

September 9th.—Notice given that a rate of 4d. in the pound has been fixed by Justices of the Peace for raising 7 men for "a permanent and additional force for the Defence of the Realm."

1806.

March 9th.—Special Vestry to elect 7 principal inhabitants to enquire and make true presentment of the amount of income of such persons in trade in this parish, who have returned that the profit of such trade does not amount to £60 a year.

March 23rd.—Meeting of Trustees of Church to audit a/cs, let seats, and consider the question of general accommodation in the Church; and also the propriety of placing the clock in a situation more convenient for public view.

May 4th.—Meeting of Trustees to consider the advisability of erecting a Chapel of Ease in the parish.

September 28th.—Meeting of the Trustees for Watching and Lighting the Village of Clapham. To regulate the Beats of the Watchmen.

1807.

November 8th.—Special Vestry for the election of two Beadles. Poll to commence at 9 in the morning and to close at 3 in the afternoon. No one to vote who has not paid his Poor's Rate to Michaelmas last.

1808.

June 19th.—Special Vestry to be held in consequence of encroachments in Nightingale Lane—formerly Balham Lane—and on the Common and divers nuisances. Every inhabitant summoned to the Meeting.

WATCHING AND LIGHTING NOTES, CLAPHAM.

1786.

February.—Patrols went on horseback.
Watch from 5 p.m. to 5.30 a.m.
Beadle to provide 4 pairs of handcuffs.

March.—Foreman reported that four watchmen after having cried the hours, went into the Windmill.
Foreman of Summer watch 13s. a week.
13 watchmen appointed.

July.—Complaint against Thos. Pierce for being asleep while on duty.
Similar complaints frequently.

September.—Committee to appoint Winter watch and examine coats and firearms.
Paul Davis and George Sutton being called in, do agree with the Committee for £1 1s.

a week each to do duty as Foremen of the Watch, also to wait at Kennington turnpike till five minutes after St. Paul's Cathedral clock struck twelve, to conduct any company to Clapham.—All to find their own horses.

Estimate considered for cleaning watchmen's guns and bayonets.

October.—The reason of Wm. Powell and John Jenkins being off their station on October 4th when Mr. Buckland and Mr. Franks passed by, was their being in pursuit of three men who had robbed Mr. Burnett's garden opposite the Swan at Stockwell.

That such a number of additional rattles be procured as may be wanted.

Paid Fairbairn a bill of £1 11s. for powder, shot, flints, lanterns and a great-coat.

Three watchmen reported for having been found asleep.

November.—Mr. Chick was found asleep and the foreman took his musket.

December.—1s. paid for 1lb. powder.

1787.

March.—That eleven men and the foreman be considered sufficient for the ensuing Summer term.

April.—That application be made to Mr. Baldwin for a warrant to apprehend George Dean, John Anderson and Robert Fielding who were found by the watch in Mr. Thom's shrubbery on April 23rd at four o'clock in the morning.

May.—Reported that D. Black did not cry the hours of two or three.

June.—Report "all well."

August.—Clerk and Collector resign, to give place to Mr. Barnby, a gentleman of the law.

October.—John Carpenter summoned before watch committee for wilfully breaking his gun—he told them that he fell on his gun by accident, whereupon he was excused on promise of good behaviour and payment of 1s. 6d.

December.—The night watch summoned before the Committee, for declining to cry the half hours—the whole watch were dismissed. The following notice was read at the church and chapel: "The Trustees on

December 22 inst., did unanimously discharge the whole of the night watch for neglect of duty and for a general revolt, therefore it is requested that the inhabitants of the Parish will not give any Christmas box to any of the watchmen applying, except Paul Davis, and John Garrard, the foreman of the said watch."

The men subsequently made proper submission and were reinstated.

Christmas boxes amounted to £14 18s.

Winter coal for watch-house 2s. a week.

1788.

August 28th.—Notice inviting applications of able-bodied men in this and adjoining parishes to act as night watchmen and Horse patrols from Sunset until eleven o'clock, and also from ten p.m. till six in the morning from September to March.

September.—Candles for watchmen's lanterns 8s. 4d. a dozen.

November.—John Garrard reported that Macpherson and Briant, two watchmen, stopped a small pigg upon the road near Stockwell, which was supposed to have been stolen, as it escaped from a man with an ass who ran away and left it. Ordered that it be cried in the parish of Clapham, and if the same should not be owned, and the expenses paid in one week, it be sold and the money paid to the Clerk.

1789.

July.—Ordered that John Reed be paid 5s. for his trouble going to London with a woman whom he had stopped for stealing a duck from Mr. Stratford.

September.—Ordered that John Reed be paid 5s. for his diligence in taking Wm. Dow and two others who had been stealing mushroom spawn from Mr. Samuel Thornton's grounds, and going twice to London on the business.

1790.

January.—Mr. Soper"s carriage was stopped on the High road near Mr. Webster's by a single highwayman who robbed Mr. Pararo. He also stopped Mr. Collick and Mr. Petice but did not rob them, and then made his way to London. He was pursued by Reed, but his horse falling down near the bridge, Kennington Common, he made his escape.

February.—Reported that a man known by the name of Black Joe, had been taken up for breeding a riot at Mr. Modley's. He was carried before Mr. Baldwin, who discharged him on his promise of quitting Clapham immediately and not returning again.

Mr. Langdon having made complaint against John Reed for shooting several sluggs through his sign which shivered the same in pieces. The said John Reed was ordered to make good the damage and to pay 1s. fine.

March.—Mr. Langdon reported that John Reed had not made good the damage, but stands in contempt of the Committee. Therefore it was ordered that the said John Reed be discharged from the Watch.

1791.

John Reed reported that he stopped Samuel Jones in the act of robbing Mr. Cruikshanks near the Swan at Stockwell, who was committed to take his trial at the next assizes.

March.—It was reported that John Reed—one of the horse patrols—had taken up Mary Fleming (of Smoakey Mole) whom he found in Mr. Porter's barn. She was committed to the House of Correction for 14 days as idle and disorderly.

August.—Reported that John Carr was carried to the Watch House on the 4th inst., at 1 o'clock in the morning, on the charge of Mr. Pasby for being drunk, and making a great noise and disturbance in his own house.

December.—Washingham stopped a man and woman near the workhouse carrying a large bag of sage, and an apron filled with the same, supposed to have been stolen. They were carried before the magistrates, but as there was no proof against them, were discharged and the sage ordered to be sold.

December 31st.—As the sage found no buyer in Clapham, it was ordered to be given to Washingham who stopped the man and woman.

1793.

October.—Watch House windows broken. 20s. reward offered for conviction of offender.

1794.

December.—Reported that Mr. Wright had a trunk cut from behind his carriage between the Swan and the Bedford Arms about 6 in the evening, but was not stolen. The men ran away.

1796.

November.—That Wm. Clipshaw be taken on the Watch again, until there is room for him in the Workhouse.

1797.

January.—Reported that the Magistrate at Union Hall Police Office refuses to pay moiety of fines imposed for breaking lamps, etc., to the Committee under the police act.

Ordered that offenders be taken in future before a private magistrate.

June.—Reported that two men were stopped on Sunday morning about ½ past 4, and had in their possession a bag of cabbages, a pewter pot, and some greenhouse plants which they said they had found. They were detained till Monday, when it appeared they had stolen part from Mr. Evans at Tooting, and the rest unknown. Fined 40s. each, and costs.

August.—Ordered that the Watchmen during the dark nights for the remainder of the summer watch, be allowed candles, subject to the discretion of the foremen.

September.— Complaint against Thomas Cooper for using bad language to the foreman at 1 o'clock on Sunday morning and being very much in liquor. Cooper explained that he had been at the "Sun" with some pigs to be raffled. The landlord of the "Sun" admonished as to impropriety of suffering people to be in his house at that hour. It subsequently appeared that the raffling took place at the "Cock."

Horses for patrols 14s. a week each.

1798.

January.—Reported that Edward Jones had been very troublesome and contentious, and had reviled the foreman's character; ordered that he be discharged.

August.—That a Private Watch with dark lanterns be recommended at the next general meeting as a plan for the ensuing half year.

November.—Ordered that six ½ hour glasses be procured for the use of the Watchmen.

December.—Resolved that during the extreme severity of the weather in which the Watchmen are in danger of being frozen in their boxes, only half watches shall be kept.

1799.

January.—James Woodamson when going his round about ½ past 8 near to the Greyhound, was interrupted by George Richards, smith and farrier, who lives near Kennington Gate. He said George Richards struck Woodamson several times till the Watchman at No. 20 came up. Then the said Richards struck him four or five times, and knocked him down. George Richards was subsequently fined 5 guineas which was divided between the two Watchmen.

February.—The gentlemen of Kennington, and some of the trustees living in Clapham, having made complaint that the road is not sufficiently protected about Kennington Common, resolved that an additional Watchman be fixed to patrol from Kennington Bridge towards Clapham.

July.—A man was stopped in Acre Lane with a horse and cart which proved to have smuggled goods. He was detained and taken before G. G. Stonestreet, Esq., who on examining, ordered the man to be discharged, and the goods to be taken to the excise office.

September.—A man was delivered in charge to the foreman under suspicion of being a foot-pad. He was taken before G. G. Stonestreet, Esq., who committed him to Bridewell for 30 days to hard labour under the Vagrant Act, being found in Larkhall Lane with arms upon him.

September.—Ordered that two new lamps be placed in Bromell's Road.

November.—John Williams a Watchman was unfortunately killed by a fall from a scaffold at Balham Hill.

General Meeting of Trustees called to consider the request of several gentlemen of Nag's Head Lane, to watch and light the said lane.

1800.

January.—Foreman Hawgood, reprimanded and fined 1s. for not taking into custody Mrs. Kemp's servant for riotous behaviour

Joseph Smith, Watchman, reported for assisting Mrs. Kemp's servant to remove her things.

Resolved that the Watchmen if requested, may be permitted to sweep the footpaths adjoining the doors of the Inhabitants if in their respective beats, provided that they do not make it a pretence for neglecting their regular duty, and not charge more than 1d. a week for every 25 feet.

February.—Two men with a bag of lead were stopped near the "Chace" in the Wandsworth Road, but made their escape.

May.—Two private Watchmen about 11.30 at night took a man in the footpath leading through the fields to Lark Hall House, but had not anything to charge him with but lurking about at that hour of the night. Ordered that the man be released, and the two Watchmen be rewarded with 2s. 6d. each.

Four men under the direction of one Foreman to patrol all night during the summer from the Work House to Kennington Turnpike Gate from 8.30 till 5 a.m. at 12s. a week. Two to patrol from the Work House to South Lambeth Common, and the Turnpike Gate. Boxes to be locked up, and dark lanthorns used. Foreman also to patrol.

August.—Watchman Collyer detected a man on Thursday night at ½ past 11 in the Boat House pond with a drag net. Having sprung his rattle, Foreman Reed and Watchman Skinner came to his assistance, and the man was taken to the Watch House, and in the morning carried to Union Hall, where the offence being proved and the damages laid at 20s. he was fined according to law the sum of £3 10s. On Saturday night at 9.30 a man was brought to the Watch House with a pistol loaded with balls, for stopping a Chaise with two gentlemen near the hill leading to the Old Churchyard. He called himself John Fare and had about him 31 balls.

October.—The private Watchmen stopped two women near the Nag's Head with two bundles of greens, which they had stolen from out of Battersea Fields. The person who lost the same, not being able to swear to the property, they were liberated.

Revd. Mr. Venn reported that the private Watchman had gone through the town

(by his order) with a sack on his back, and that he was stopped by everyone of the Watchmen, who appeared very vigilant in their duty. Ordered that the Watchmen be rewarded with 6d. each for their vigilance.

December.—Watchman Daniel Blackgrove had been detected while on duty cutting the Housing from off the Horses belonging to Mr. Reynolds while baiting at the Swan, Stockwell, for which he was committed to prison to be tried for the offence.

1801.

February.—That Foreman Reed be sent to Mr. Talbot's of Tower Hill, to know the particulars respecting his being stopped by two footpads on Kennington Common coming from Clapham, as stated in the Newspaper, *The Times*.

Foreman Reed reported that he had made every possible enquiry respecting the robbery, but could not obtain any intelligence that such a fact had been committed as reported. Ordered that the Clerk write to the Editor of *The Times* to request that he will contradict the Insertion which appeared in that paper of a Mr. Talbot of Tower Hill being robbed, and to inform him that the Committee of Clapham for the protection of the road have made every possible enquiry and have every reason to believe that the whole is unfounded.

April 12th.—Reported that on Monday the 30th March at 11 o'clock at night, as John Edmeads was returning from Mr. Samler's near Dragmire Lane, he saw a Post Chaise, and was informed by them that they had been robbed by a Highwayman, and that the said man was gone down the road. Edmeads then sprang his rattle which Collyer heard, and then saw a man on horseback turn round by the Rookery. Just at the same time a young man came by on horseback, when Collyer informed him the road the said Highwayman had took. Soon after he heard the horses stop. Collyer then made towards them, when he found the said Highwayman in custody of Sparks and others. He was taken to the Watch House, and from thence the next morning to Union Hall. The gentleman robbed not being able to identify his person, he was remanded for examination when Mr. Boddy, Sugar Merchant of Upper

Thames Street, appeared against him. He had been robbed by the same man on the Sunday evening before on Barnes Common. He was fully committed to take his trial at the next Assizes at Croydon for the offence.

Ordered that whatever rewards may be adjudged proper to be given to Edmeads, Collyer, and Sparks, be adjourned until the reward is distributed given by Government for the conviction of Highwaymen.

May.—Reported that the Private Watch stopped a man with a bag of flour, who being taken before Mr. Stonestreet for examination said that his name was John Burrell, a taylor, living at Lambeth, and that the flour was given him by a friend at Wandsworth. No evidence appearing to the contrary, he was reprimanded and discharged, and the flour returned to him.

June.—It was reported that Collyer saw some persons attempting to draw the round pond, they having in their possession a net. He took them into custody with Edmeads' assistance. They offered to give Collyer a guinea for himself and Edmeads, provided he would let them go, which he, Collyer, refused to accept. Ordered that Collyer be rewarded with 10s. 6d. for his integrity, and Edmeads with 1s.

August.—Robert Trudger reported for being asleep on the Greyhound Bench. Fined 6d. "Wiltshire Sal" taken to the Watch House, and sent to Bridewell for a week as a vagrant.

1802.

March.—As the Watchman was returning from calling the hour 10 o'clock to his box No. 22 Kennington Common, he was met by Mr. Turquand who resides at the first house past the Greyhound, who said he had been stopped by two footpads armed with pistols, and robbed of a £2 note and 3s. They made their escape across the common.

July.—The Watchbox opposite Mr. Hibbert's (The Hollies) was out of repair. Ordered that the Clerk give notice to the carpenter to repair the same.

CLAPHAM PARK, SURREY

The Story of its Homes,
Roads and Past Residents

by

J. H. MICHAEL BURGESS, F.R.G.S.

Clapham Common, 1823

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Clapham Park, Surrey.

Clapham Park cannot claim an ancient origin or a long record of history, nevertheless its one hundred years of existence as a residential park of exceptional sylvan beauty draws the attention at this point of our history.

It originally formed a portion of the ancient Manor of Clapham and until 1825 was known as Bleak Hall Farm, which extended to the southern boundary of the parish.

In May of the above year, an agreement was entered into between "the Lord of the Manor, William Atkins, Esquire, and Mr. Thomas Cubitt," by which a portion of this farmland consisting of a little over 229 acres, was leased to "Mr. Cubitt or his nominees."

On examination of this agreement we find that the portion leased to Mr. Cubitt consisted of a house and farm, together with a "Mansion House and Ground."

According to a plan of this estate attached to the agreement, the house (evidently of some considerable size) was situated near where Lincoln House afterwards stood in Clarence Road.

Not far from the south-east angle of the parish boundary stood another house also known as Bleak Hall with certain farm land adjoining.

This house is plainly marked in Rocque's map of 1745 and on the plan of the Boundary Line of the Parish of Clapham made in 1806.

Evidently this part of the manor estate was at one time divided into two farms, the more northerly one however, leased to Mr. Cubitt, claims most of our attention.

Three small estates bordered it to the north-west, viz: those belonging to Messrs. John Allnutt, A. Rucker and William Esdaile.

On the south-west it adjoined Friday Grove owned by a Mrs. Kymer and Hyde Farm belonging to Emmanuel College, and on the east

Back Lane or Leigham Lane, now known as Lyham Road, together with the farmland already referred to.

At this point, a word or two regarding Mr. Cubitt will perhaps not be out of place.

Thomas Cubitt was born at Buxton near Norwich, in 1788, a son of Jonathan Cubitt who died in 1807.

They were descended from the Cubitts of Frittenham, Norfolk; an ancestor, Thomas Cubitt having settled at Mayton Hall prior to 1677.

Thomas Cubitt started life as a journeyman carpenter, and desiring to improve his position, made a voyage to India as a ship-carpenter.

He returned about 1809 and commenced business as a master carpenter. He came quickly to the fore, and in 1815 erected the London Institute (now known as the Oriental School of Languages) in Finsbury Circus, and soon afterwards built himself large workshops at Gray's Inn Road.

Here it was he made his first great venture by becoming the first person to undertake house building in all its various branches.

The difficulty of finding constant work for his employees led him to take ground for building, thus starting a form of speculation which afterwards became the principal theme of his life.

These speculations absorbed his capital and attention and finally he gave up the business in Gray's Inn Road to his brother William, who afterwards became twice Lord Mayor of London and died at Clapham Common.

In 1825 he noticed the tendency of the fashionable world to move westward, and proceeded to lease the Five Fields at Chelsea, on which he erected Belgrave Square, Lowndes Square and Chesham Place.

His attention was also drawn at this time to the beautiful surroundings of Clapham and its Common, with its noble mansions, residences of many rich London merchants; and an inspiration came to him to lease a portion of the manor land and to erect upon it a number of mansions, though unlike those of Belgravia and Chelsea, inasmuch as these at Clapham would be set amidst spacious grounds giving each owner a feeling of privacy and sylvan seclusion.

Thus it came about that in May, 1825, this large track of the Manor estates of Clapham became leased to Mr. Cubitt for a term of 99 years.

Realising its capabilities, he immediately laid out the whole area in lots for detached mansions and villas, formed wide roads—four miles in extent—and planted thousands of trees in the form of plantations intended for transferring to plots of ground as new houses were erected. This no doubt accounts for those numerous thickets which were to be found up to a few years ago at many corners of the intersecting roads.

The main roads through this park have in some cases undergone slight changes in their names, for instance, King's Avenue was known as Lout's Road, King's Road and South Road.

The upper portion of Poynder's Road once was known as Queen's Road. The remaining roads are still known as Thornton, Atkins, Clarence, Grove and New Park Roads.

Mr. Cubitt was without doubt the pioneer of the great building establishments of the metropolis, and after a life of successful business ventures, died at his beautiful home, Denbies, near Dorking, in 1855, and his will was at that date the longest on record, extending to 386 Chancery folios of 90 words each and covering 30 skins of parchment.

The adventure at Clapham succeeded, and upon what was once a farm belonging to the manor of Clapham, arose a noble estate of magnificent mansions and villas.

Here, up to about the close of the nineteenth century, resided at various times, a distinguished number of personages well known in their different walks of life.

ATKINS ROAD.

The first house to be erected was one of modest proportions, and was built expressly as a residence for the Clerk of the Works.

It still stands in Atkins Road and has the distinction of being the only original house on the left-hand side as one walks from Cavendish Road. It still retains its old name of "Woodthorpe."

Upon the opposite side of this road, at the corner of Cavendish Road stands a house now incorporated in "La Retraite" High School for Girls.

Here once lived that king of comedians, Dan Leno. In those days the house was known as "Springfield," and was the last residence of the actor before his death in 1904. Leno's real name was George Galvin and he began life as an acrobat, and in 1880 became the champion clog-dancer of the North of England. His quaint humour and eccentric dancing gained him an important position on the music-hall stage. In 1888 Sir Augustus Harris engaged him for the pantomime at Drury Lane, where he was the chief attraction each succeeding year to within a year or so of his death.

Another famous resident of Atkins Road was Adelina Patti, who lived for a brief period at "Pierpoint House."

It was during her stay at Clapham that this great singer was married to the Marquis de Caux at St. Mary's Church, Clapham Park Road, on July 29th, 1868.

The Nuptial Mass was said by the Rev. Father William Plunkett, C.SS.R., in the presence of a distinguished company including Prince Henry de Latour D'Auvergne, William Drogo, 7th Duke of Manchester, and Sir Michael Costa, the famous Spanish-English composer and conductor.

GROVE ROAD.

Grove Road has perhaps changed the most of all the roads in the Park, but there still remains the picturesque church of St. Stephen with its ivy-covered walls.

The following account as to its origin is somewhat romantic in character. A famous resident of Grove Road was Mr. James Knowles, the founder of the *Nineteenth Century* magazine. His daughter, it is said, was devoted to the Rev. George Eastman and was anxious to marry him, but her father forbade it. She built him, however, a small church (the original of the present building) seating 750 people, and he became the first incumbent. The friendship did not ripen into marriage and this lady eventually died and left him her fortune. Mr. Eastman afterwards married and some time after that he retired.

About that time a number of evangelical men in Balham, being disappointed with the form of services at St. Mary's, built for themselves a little iron church in Elmfield Road, and they secured that eloquent man and scholar, the Rev. Dr. Wainwright for their pastor.

After a few years the congregation of the little church heard of the intending retirement of the Rev. George Eastman, and shortly afterwards arranged to purchase St. Stephen's from him, placing the church in the hands of trustees, and appointing Dr. Wainwright as their vicar.

Among the trustees were Mr. C. H. Izod who became senior trustee; the late Percy M. Thornton, M.P., Frederick Benson, the banker, and Colonel Rotton.

Dr. Wainwright is well remembered for his evangelical eloquence and for the share he took in revising the Bible, due to his profound knowledge of Hebrew. He was incumbent for fifteen years, and all this time the church was know as a licensed proprietary chapel, i.e., there was no living attached to it, nor was it a separate parish.

Dr. Wainwright died on the 14th December, 1899, and Mr. Elliott succeeded him on the understanding that a parish should be formed out of the contiguous parishes of St. Mary's, Streatham, All Saints', Clapham Park, and the new parish of St. James's, Park Hill. This, however, did not come about, and after a period of five years, Mr. Elliott moved away to a fresh church.

The late vicar, the Rev. G. H. Ensor, succeeded him and very quickly put the above project into execution. On November 20th, 1905, at Mr. Ensor's request, the Ecclesiastical Commissioners presented a petition to the King in Council asking that the said church of St. Stephen, Clapham Park, should have assigned to it certain portions of the parishes above named. The request was approved and duly published in the *London Gazette*.

When Mr. Ensor came to this church he found no parsonage or endowment; only an incomplete church and two small halls with a heavy debt on each.

Within five years a parsonage was obtained and forthwith transferred to the custody of the Ecclesiastical Commissioners, and also a portion of the revenues of the parish of Clapham secured. The church was then completed to seat a thousand at a cost of £5,000, and in 1919 a magnificent war memorial was added in the shape of a peal of bells which has given a real touch of the country to Clapham Park.

A short distance away upon the same side of Grove Road stands the Weir Hospital. This

splendid building "was founded for the benefit of the inhabitants of the parish of Streatham and the neighbourhood under the provisions of the will of Benjamin Weir (who died at 'The Hawthorns,' Grove Road, Balham, on the 24th February, 1902), and a scheme of the Charity Commissioners, sealed 5th December, 1911.

"The three Trustees, Mr. Henry George Hill, J.P., Mr. Frederick Lee and the late Alderman John Garrett, purchased and removed the house adjoining 'The Hawthorns,' thus securing a site of about an acre and a half, and from numerous designs submitted to them they selected that of Mr. R. J. Thomson, F.R.I.B.A., of Wimbledon, and proceeded with the erection of the hospital. The cost of land, buildings and equipment amounted to £29,174 3s.

"The building was completed and nearly ready for occupation when the war broke out in 1914. There immediately arose an urgent demand for accommodation for the wounded, and arrangements were at once entered upon with the Kensington Division of the British Red Cross Society for the use of the hospital."

Throughout the Great War this hospital retained a praiseworthy record, due in great part to the care and attention given by its Matron, the late Miss Mercy Cubitt, R.R.C., who was related to Lord Ashcombe and a great-niece of Mr. Thomas Cubitt.

Opposite St. Stephen's Church is a row of modern houses, and upon this site once stood the house in which resided Sir Polydore de Keyser, the founder of the large hotel on the Embankment facing Blackfriars Bridge, now known as Lever House.

Sir Polydore was elected Lord Mayor of London in 1887, and was the first Roman Catholic to hold this office since the days of Mary Tudor.

THORNTON ROAD.

In Thornton Road, on the right hand side going up, stands a large mansion now known as St. Winifred's Home for Girls. It was once known as "Cleveland House," and here resided the late Mr. Stephen Ralli, senior partner in Ralli Brothers for thirty-six years.

Mr. Ralli bought "Cleveland House" about 1867, and a description (by a cousin of the above gentleman) of this house as it was then, over 50 years ago, is as follows:—

"I was a frequent visitor at 'Cleveland House' for over a period of ten years. Clapham

was quite country-side in those days; nothing but fields and farm-gardens could be seen from the house.

"Many prominent and even illustrious foreigners were guests at 'Cleveland House,' and leading men of all the select professions in England enjoyed its hospitality and my cousin's strong and unique personality.

"His charity was universal. Dr. Barnardo, I think, first introduce his Boys' Home to the world at 'Cleveland House.'

"Dr. Schliemann, the famous archæologist, first lectured on his discoveries in the Troad in my cousin's drawing rooms and long after 1877, it was from all accounts, a centre of social, ethical and semi-political importance for more than twenty years."

Dr. Schliemann adopted American citizenship in 1850, and settled at Athens in 1868, devoting a considerable fortune to the digging out of ancient sites, thereby revealing a long-forgotten Aegean civilization.

NEW PARK ROAD.

At the corner of Thornton Road and New Park Road stands a semi-detached house named "Gothic Lodge." Here resided for a time Mario, another world-famous singer. His real name was Giovanni de Candia, and he was descended from an ancient Sardinian family, his father, Don Stefano de Candia, being of noble birth.

Mario was born in 1810 and passed his early boyhood in an atmosphere of military and Court discipline. He married the famous singer Guilia Grisi, and a daughter of theirs, Mrs. Godfrey Pearse, who wrote "The Enchanted Past" (in which she traces the career of her brilliant parents), died as recently as June, 1926.

Where New Park Road and Lyham Road join stands the church of All Saints'. It was built as the result of the efforts of a committee of philanthropic men, who had been touched by description given by a London City' Missionary, in 1856, of the road in which the church was subsequently built. It ran as follows :—"Within a few hundred yards of Clapham Park, where stately mansions exhibit all that wealth and art can do for the health and enjoyment of their owners, there lies a public throughfare, known formerly as the 'Retreat,' but lately designated Lyham Road.

"This street, which is thickly studded with cottages on both sides of it, is in a state most disgraceful to the neighbourhood, and is a fruitful source of disease and degradation to the inhabitants.

"In wet weather the carriage way is almost impassable, being one, and in some places two feet deep in mud. Into this mass of mud are daily cast decayed fish, vegetables, ashes and animal refuse, while through it there crawls a thick, polluted stream on its way to the sewer.

"It is easy for those who know how deeply the manners and morals of men are affected by their external condition to conceive how this spectacle reacts upon the tastes and pursuits of the inhabitants."

"The Committee's first work was to raise funds to end this state of affairs, and then to build the church in the improved thoroughfare. A sum of ten thousands pounds was quickly raised in sums varying from a widow's mite of five shillings to the £1,150 of Mr. (afterwards Sir) H. W. Peek, and the Church was opened by License on June 17th, 1858, the sermon on the occasion being preached by the Archbishop of Canterbury, Dr. Sumner.

The Church was consecrated on January 19th the following year.

The land on which the Church and Vicarage stand was given by the Lord of the Manor of Clapham. The Church is of cruciform structure, built in Kentish rag-stone, consisting of a nave of four bays, chancel (which is at the west-end) and transepts, one of which has been adapted as a side-chapel, by the generosity of Mr. F. W. Parker, Miss Brown and other friends, as a memorial of the great European War."

The tower and spire form a conspicuous feature in the surrounding landscape.

The following is the list of its vicars:—

Rev. J. Scott, M.A., appointed 1858; died 1865.

Rev. M. Boys, M.A., appointed 1865; resigned 1877.

Rev. A. G. Girdlestone, M.A., appointed 1877; died 1908.

Rev. E. A. Wright, M.A., appointed 1909; resigned 1924.

Rev. R. W. Budden, appointed December, 1924.

KING'S AVENUE.

In King's Avenue at "Waratah House," situated next to "Tudor Lodge," lived Sir James Arndell Youl, K.C.M.G., one of the founders of the Royal Colonial Institute. He was born in 1809, and resided in this house in 1899.

Almost opposite the last named house is an approach to the grounds of "Laleham," a mansion situated in Clarence Road, a short description of which will follow presently.

Outside the house named "The Radius" is a lamp-post to which was attached for many years a small board on which were printed the various cab charges, as this point marked the four miles radius as measured from Charing Cross.

Many perhaps forget that at one time the outskirts of London were marked around with an imaginary circle called the Cab Radius. At any point outside this circle one was liable to make a fresh bargain with the cabman, who was now no longer obliged to grant certain favours as he had to do within the radius.

At No. 86, just opposite Thornbury Road, lived Mr. Marzetti, who was for many years the father of the Stock Exchange, and when well over 80 years of age, thought nothing of walking from Clapham to the City.

At "Oakfield," a house lower down on the right hand side, lived the Rev. F. A. C. Lillingston, a well-remembered vicar of St. James's, Park Hill.

At "Oakbrook" resided Mr. W. Doherty and next door but one, at No. 81 (together with Nos. 75, 77 and 79) there was, until quite recently the well-known "Queenswood" School, carried on for upwards of 30 years in the interests of the Wesleyans.

King's Avenue from Cornwall Road to Acre Lane was at one time known as Loat's Road, named, no doubt, after Mr. Loat, who owned certain property here at the time that Mr. Cubitt leased the major portion of this land from the Lord of the Manor.

At number 34 lived for several years Alicia Adelaide Needham, the composer and pianist. This accomplished lady was the wife of Dr. Joseph Needham, whose smart brougham with its "C" springs, and the faithful cat which frequently accompanied the doctor upon his professional visits, will be remembered.

Mrs. Needham composed upwards of 400 songs, amongst which were many Irish, including such favourites as "Husheen" and the "Fairy's Lullaby."

Nearer Acre Lane and on the same side of the road, lived another vicar of St. James's, Park Hill, the Rev. Aubrey Price, whose tragic end in the early nineties caused much local excitement.

PARK HILL.

St. James's, Park Hill, was built as a proprietary chapel and was open for service on November 17th, 1829.

Its first vicar was the Rev. Charles Bradley, father of Dean Bradley of Westminster Abbey, and the grandfather of Mabel, Lady Birchenough, the authoress and wife of Sir Henry Birchenough, K.C.M.G., President of the British South Africa Co. In 1853, the Rev. George John Collinson succeeded Mr. Bradley.

The church was built from the designs of Mr. Lewis Vulliamy, who also built St. Michael's, Highgate, and Christ Church, Woburn Place.

POYNDER'S ROAD.

At the Cavendish Road end of Poynder's Road is an estate of small villa houses intersected by Rudloe and Honeybrook Roads. They are built upon the site of "Bygrove House," once the property of Mr. Sydney Laurence, a great philanthropist at whose lovely house much hospitality was shown.

The grounds were upwards of thirteen acres in extent and formed one of the largest properties in the Park. The mansion was approached through a winding carriage drive, which was beautifully timbered and shrubbed.

Upon the ground floor was a magnificent entrance hall with a double row of columns which led to a handsome conservatory covered in by a domed roof. It was pulled down soon after 1895, when the present roads were constructed and the houses erected.

Just beyond on the right-hand side of Poynder's Road is "Lonsdale" Home for Disabled Sailors and Soldiers. Forty years ago it was the residence of a Greek merchant. Next door stands "Courtlands," once the residence of Mr. Edward Wolton, a wealthy hop merchant of the Borough.

The adjoining property at the corner of Clarence Road has a pretty piece of ornamental water in the grounds and the house is known as "Oakwood."

It was at one time the residence of the famous lawn tennis players — the Doherty brothers. Hugh Lawrence Doherty was born in 1876, and won most of the single and double championships of England, Scotland, Ireland and America, also at Nice and Monte Carlo. His initial success was in the Boys' Singles, Renshaw Cup, when a schoolboy of 15 years of age, at Scarborough. He died at Broadstairs, August 22nd, 1919.

CLARENCE ROAD.

Clarence Road had at one time the distinction of possessing the largest property within the Park. "Lincoln House" was the name of the mansion and its grounds consisted of upwards of 22 acres.

This house was built by Thomas Cubitt for his own occupation, and was approached from the North Lodge (situated in Clarence Road) by a broad carriage drive about three hundred yards long, consisting of an avenue of elm and oak trees belted by a sloping lawn and shrubberies on one side and by meadows and paddocks on the other.

The mansions contained fourteen bedchambers, and the reception rooms formed a suite of apartments about sixty feet in length, which could be made smaller by means of sliding doors extending from ceiling to floor, glazed with silver plate.

The estate just referred to constituted the particular portion originally leased to Mr. Cubitt and described in the agreement as the "house and farm together with the Mansion House and ground."

The exact site is now occupied by a number of handsome detached villas situated between the corner of Poynder's Road and "The Warren," now a poultry farm, but which thirty years ago consisted of several fields wherein cattle grazed. These fields and the grounds of "Lincoln House" are now occupied by the houses of Rodenhurst Road.

Beyond stands the property known as "The Woodlands," now unhappily shorn of most of its extensive grounds which consisted of eleven acres. This estate was at one time owned by Mr. William Leaf, a member of the famous

firm in St. Paul's Churchyard. A brother, Mr. Charles John Leaf, F.L.S., F.S.A., married a Miss Tyas, daughter of the late Mr. John Tyas, of *The Times*. Their son, the late Walter Leaf, Esq, Litt.D., D.Litt, was Deputy Chairman of the Westminster Bank, and a great authority on classical literature.

The house was until recently in the possession of the Convent of the Redemptoristines, who in August, 1900, removed here from their old home in Rectory Grove.

The Order of the Most Holy Redeemer was founded at Scala, near Naples, by St. Alphonsus, in 1723, and the work of the nuns is to pray for the most abandoned souls.

Upon the opposite side of Clarence Road, forming a corner property with King's Avenue, stands a forlorn house, upon the grounds of which are built a number of modern villas. It is "The Firs," and it was built by Cubitt about 1858 upon the land once owned by Mrs. Buckmaster and Charles Fiddey, Esq.

Prior to 1888 the house and grounds were occupied by Mr. Edward Boustead. The house contains fifteen upper rooms besides a drawing room (forty feet long by seventeen wide), dining room, a library and entrance hall on the ground floor.

The grounds of this house have passed through many vicissitudes. For many years they have been leased out to various sports clubs for playing grounds, and at other times they have been used for garden fetes, etc.

The next house is "Fairlawn," a magnificent mansion.

The house and grounds adjoining are now owned by the Bon Marche, of Brixton, as a sports club, and known as the Effra Athletic Sports Club. "Laleham" is the name of this property, and it originally belonged to Mr. Andrew Cuthill, but afterwards became a celebrated school for girls.

This school was conducted by Miss Pipe, a brilliant scholar, who was far in advance of her time. When only eighteen years old, after taking every academic honour then available, she started this school and achieved a great success.

At "Clarence House" a famous pugilistic champion once resided. He was Tom King, who in 1862 beat Mace and obtained the champion's belt, and in the following year beat John

Heenan (the "Benicia Boy," an American, in height 6 feet 1 inch) nearly to death. A trial in consequence of the latest fight, ensued; and the culprits were discharged on promising not to offend again.

King was a splendid specimen of manhood and stood well over six feet. It is said that he married a beautiful and wealthy woman which turned out a happy match. After his marriage he retired, giving up prize-fighting and took to book-making at which he became very successful, leaving at his death a fortune of £30,000.

"SIC TRANSIT . . . ."

This then is the story of Clapham Park as it was in the days of its "glory," a glory that is unfortunately fast fading. It can still claim to be a beautiful district, wherein are to be found wide grass-bordered roads, many of them being bordered by fine old trees, but the whole character of the place is changing, for where fine old family mansions set in lovely grounds once stood, are now rows of small suburban houses complete with garages—a reminder to us that times have changed and that now folk prefer a "small house and a car" to the large house and grounds that our ancestors loved.

The craze for speed caused by the advent of the motorcar has superseded the love of comfort and quiet retreat, as exemplified in the old homes set amidst the greenery of Clapham Park, which in its heyday had no equal as a residential "park" within the same radius of London.

OLD CLAPHAM TO-DAY

by

GORDON S. MAXWELL

Author of "The Fringe of London,"
"The Author's Thames," etc., etc.

Nos. 39—43, Old Town, Clapham.

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Old Clapham—To-day.

Most of the older suburbs of London have an individuality that can never be created in a day, any more than it can be quite crushed by bricks and mortar, or by tubes and 'buses.

A new suburb like Golder's Green—whatever other qualities it may possess—can never have this individuality; it was born too late amidst the fields to be anything but part of London; it never had a separate existence in those days when London was surrounded by different villages, which are now linked up as one huge town, and known as Greater London.

The word suburban is usually sneered at by superior people whose interlect is too inferior to allow them to think; but when we dissect the word and think of it as "sub urbe"—its original spelling—it assumes a new meaning; and if we translate "sub" as "outside," instead of "under" (in this case a truer meaning) we get an insight into the various beginnings of these places.

All old suburbs of London have their own stories to tell of their different pasts; and although often missed by the casual observer the signs are unmistakable to those who care to look for them and know their histories.

To take examples at random of places N., E., S. and W. of London. Hampstead still retains traces of the days when its wells were the resort of eighteenth century fashion; one end of Walthamstow has not yet forgotten that it was once a hamlet in the forest; Clapham has not yet lost all signs of the mansions of wealthy merchants that stood round the Common in the days of the famous "Clapham Sect"; while Brentford has some delightful old-world bits left to remind us that it is still the county town and capital of Middlesex.

This list could be extended to almost every suburb between these compass points, but it is to the third of those mentioned that we must confine ourselves just now.

Clapham is particularly lucky in the remains of its glorious yesterday that have survived to this day, although not without a fight, sometimes, with those ardent modernists who would "improve" the place.

I want you to come with me now on an imaginary walk—a pilgrimage if you like—round Clapham to see some of these signs of its greatness still surviving, and incidentally to hear a little in passing of those which have vanished, as a help to a re-construction of its bygone days, both of which go to make up that individuality which still makes Clapham notable among the suburbs of London.

We will begin at the Parish Church—the Church on the Common it is usually called, though its official name is Holy Trinity. This church was built in 1775 and is not beautiful (few late Georgian churches were) but it is interesting. To look at it gives one the idea that it might have just stepped out of an old engraving, an impression helped by the absence of ivy or creeper on the walls. But this alone is not enough to render it interesting—that is due to its association with the Clapham Sect, that band of devout Claphamites who were instrumental in bringing about the abolition of slavery in the early years of the nineteenth century.

I do not propose to say anything here about the Clapham Sect, for in another chapter Mr. R. de M. Rudolf has told its story far more ably than I could, except to say that I am glad that a mural tablet has recently been erected outside the church to tell the passer-by a little about this gallant little company, for too long has the place where they worshipped been without a memorial to them.

Charles Booth, in his wonderful series of books *Life and Labour in London*, writes: "With the possible exception of Cheyne Walk there is hardly anything in London more beautiful or more interesting than the old Georgian terrace of Church Buildings and the old group of Georgian houses facing the Cock Pond."

This is high praise, but it is no more than the truth and as we leave the church on our walk we come to the former of the two groups of houses mentioned. This old row is the finest thing we have left in Clapham; luckily they have survived the demolition scare of a few years ago and will, I trust, be left alone; to destroy them would be a calamity which I hardly like to contemplate; I have frequently walked up Long Road for no other reason than the pleasure of looking at these delightful old houses—for they seem to take on a further enchantment when seen even from that small distance than when seen near to.

They were built between 1713 and 1720, and their design is attributed to Sir Christopher Wren; they are certainly worthy of him. Beyond their mellow beauty, Church Buildings have, perhaps, more interesting associations than any in Clapham, for at Nos. 3 and 4 (then one house) Lord Macaulay went to school from 1807 to 1812. An earlier occupier of this house was Granville Sharp, the abolitionist, and it was here that he founded the home for freed slaves from Sierra Leone. These, however, were unable to stand the English climate and the place was then formed into a school for white boys. We shall come later in our ramble to the house where Macaulay was living when he attended this school.

There is one house in Church Buildings which looks very derelict and forlorn, in spite of the thick creeper that is doing its best to hide its shabby appearance. The very excellence of this house was its own undoing, for it is now but a shell, most of the rooms have been taken down and re-erected as perfect specimens of Georgian interiors in the London Museum. I remember the pleasant surprise I had when I found this out one day, purely by chance, at the Museum; it was like meeting an old friend!

Going up Archway Place and looking back at the houses we notice a curious brick platform. This is known as "Captain Cook's Quarter Deck," though whether this house was occupied (and the old tree on the Common planted) by the great world navigator or his son (also Captain Cook) tradition has never quite settled, and there is still divergence of opinion on the point.

Archway Place is a picturesque little spot and the houses still retain their rural aspect, with their red roofs and long front gardens. The cottage facing up the Archway is said to have been once an inn—before the houses were built presumably—and the way to the cellar can still be seen. If this rumour is correct—and personally I see no reason to doubt it—it certainly explains the reason for the archway beneath the houses, which would hardly have been made merely to approach a few cottages.

At the western end of Church Buildings is a small house of a different design; this is Chase Lodge, said to be the oldest house still existing in Clapham and for many years the home of Mr. J. W. Grover, the author of *Old Clapham*.

The large house, now known as The Hostel of God, but formerly known as The Elms, was

the home of Sir Charles Barry, the architect of the Houses of Parliament, and it was at this fine old house facing the Common that he died in 1860.

We are now on some of the most historic ground in the district, for somewhere near this spot stood the great house of Sir Dennis Gauden, who built it for his brother, Bishop Gauden, the reputed author of *Eikon Basilike*; though the latter never occupied it.

It was at this house that Samuel Pepys lived for the last years of his life and where he died in 1703. He came to live here in retirement with William Hewer, who had bought the estate, and though Pepys' famous *Diary* was written before he came to Clapham it was here that he added to his wonderful library, which he presented to Magdalene College Library, Cambridge.

Long before he ever thought to live here, Pepys knew Clapham and this house, for there is an entry in his *Diary* in 1663: "Resolved to go to Clapham to Mr. Gauden's. When I came there, the first thing was to show me his house, which is almost built. I find it very regular and finely contrived and the gardens and offices about it as convenient and as full of good variety as ever I saw in my life."

John Evelyn, the fellow diarist of Pepys, has several mentions of visits he paid to this house. "I went to Mr. Hewer's," he writes in 1692, "at Clapham, where he has an excellent, useful and capacious house on the Common," and later he speaks of this as "a very noble and wonderfully well-furnished house . . . . the offices and gardens well accomodated for pleasure and retirement"; while writing on the death of Pepys, he adds: "When King James II. went out of England, he laid down his office and would serve no more; but withdrawing himself from all public affairs he lived at Clapham . . . in a very noble house and sweete place, where he enjoyed the fruit of his labour in great prosperity."

This fine old house was pulled down in 1762, and its exact site is not known now, though Mr. Grover places it at the junction of The Terrace and Victoria Road, though I believe the late Mr. A. R. White used to maintain that the cellars of his house, "The Hollies," were once part of Gauden's mansion. Possibly both are right, for it was a very large house with extensive stabling and outbuildings. The original estate extended to some 430 acres, in-

cluding all the then meadow land between the Common and Wandsworth Road, up to "The Cedars" (another fine old house demolished in 1864).

Going along the North Side of the Common are several notable houses still remaining. One, now Manor House School, was formerly known as "The Beeches," and before then as "Byron House," once famous for its fine gardens and golden pheasants, and another, a little further on, is "Springwell House," which earned its name for having once had in front of it the spring and well at one time the only water supply of the village.

We must now cross the Common to the West Side. On the way we shall pass the Mount Pond. That this mount was originally raised over the victims of the Great Plague who were buried here, as tradition asserts, is probably not true. Grover makes no mention of this in his book, but it is a deep-seated legend nevertheless.

The West Side, despite the builder, has still some old houses left, though since the demolition of "Battersea Rise House," the home of the Thorntons, with its oval library designed by William Pitt, and "Broomwood,"* once the home of William Wilberforce, both famous in the story of the Clapham Sect, there is none with any notable association. A good deal of interest concerning the former house will be found in the late Mr. P. M. Thornton's book, *Some things we have remembered.*

A glimpse of the home life of Henry Thornton and Wilberforce is given us in Colquhuon's book on the latter: "This house at 'Battersea Rise' was to Henry Thornton no place for frivolous leisure, but for neighbourly hospitality and easy friendship that were features of his family life. The fine sheltered garden behind the house with its arbeil trees, elms and Scotch firs, as it lay so still with its close shaven lawn, gay on a May afternoon, when groups of young and old seated themselves beneath the trees or scattered over the grounds . . . or they vary their summer evenings by strolling through the fresh green fields into the wilder shrubbery which encloses in Wilberforce's demesne, 'Broomwood,' not like 'Battersea Rise,' with

*The site of "Broomwood" (formerly "Broomfield") can be identified by the wall tablet at the corner of Broomwood and Wroughton Roads; "Battersea Rise House" faced the Common opposite St. Barnabas' Church.

trim parterres and close-mown lawn, but unkempt, a picture of stray genius and irregular thoughts. As they pass near the windows that look out on the north, they admire the old elms that slope to the stream, the kindly host hears their voices, and runs out with his welcome."

This is a charming picture of old-world Clapham, a little over one hundred years ago; thus was the Clapham that these great men knew and loved.

On the South Side of the Common, at the corner of Cavendish Road, where the terrace of shops is now, once stood "Cavendish House," another very notable mansion in Clapham's history. In this house the world was first weighed and Henry Cavendish was the man who didi it. The whole house, in the days of this famous savant, was given up to his scientific pursuits and very few rooms were retained for his living accommodation. The drawing room was a laboratory, the dining room a forge, the upper rooms were all turned into an observatory, while every other available spot contained thermometers or gauges. He had even a platform built on the top of a large tree for meteorological research, and on the roof of the house was a huge registering thermometer of his own design, which was a landmark for miles.

This large stone-coloured house, which was pulled down some twenty years ago, can still be remembered by many, though it had been a good deal altered since Cavendish died there in 1810.

I can vividly remember being told, as a very small boy, that the world was weighed here and what an impression this made on me; and I recall even more vividly how I was taken one day, by my nurse, to see this house. We went into the kitchen (it was an inter-domestic call, I fancy) and I distinctly remember climbing on to a table by the window to look down the long well-wooded garden. The world to me then was summed up by a large globe we had in the schoolroom and I fully expected, in the unreasoning faith and boundless imagination of childhood, to see some kind of gigantic superscales whereon this seeming miracle was performed!

I was taken down this garden afterwards and I can remember the pond—to me it was a lake then—the old farm buildings on the left and the large meadow at the bottom of the

garden with its fringe of fine old elms. This visit, in spite of my disappointment over the weighing, is a memory I shall always cherish.

"Eagle House," another fine old mansion once facing the Common, is another memory of my boyhood that is now gone; part of the stables still remain, though, and can be seen a little way down Narbonne Avenue on the right.

The old "Windmill Inn" opposite here is certainly the most picturesque inn left in Clapham. Standing back from the road with a green in front, it still retains the appearance of an old coaching inn, which it once was. Inside there is a very interesting picture to be seen. It is a large coloured engraving of J. F. Herring's "Return from the Derby," 1862. The scene is "The 'Windmill Inn,' Clapham Common," which is seen in the background, while in the foreground, crowded with figures and vehicles of all descriptions, are portrayed many mid-Victorian notabilities, including the Prince Consort, the Duke of Wellington and Lord Palmerston. The date represented is not given, but it must obviously have been before 1852, the year Wellington died.

When the windmill that gave the name to this inn was demolished is uncertain. In Rocques' map of 1745 it is not marked, but in an older map, which included "Clapham Heath," dated 1680, it is shown. It is quite possible, however, that the mill was there in Rocques' day though unmarked; for the extract from a letter from Sir George Grove, quoted by Grover, mentions a mill without any exact clue as to its position, and I believe old records show that there were once three mills on the Common.

This letter, which gives us such a delightful glimpse of old Clapham, says: "I was at school at a row of houses, still standing near the church, from 1828 to 1830. The pound and stocks were, I think, near the 'Cock Inn,' and the cage was on the same side of the Common as the spring well a little beyond. The Common was quite a wild place; one of the larger ditches had an iron girder across it, which was said to have been put there by old Brunel, the engineer of the Thames Tunnel. A smaller ditch ran down from the windmill towards the church, and was bordered by old lime trees. There were little fish in the ditch. The Mount Pond was then connected to the shore by a path. There were no omnibuses; the only communication with Town was by a two-horse coach that started in the main road, at the

corner of Manor Street. There was a large farm at this spot which certainly stood here as late as 1832."

It is interesting to note in passing that a very rare military map of 1745 (now in the British Museum) shows the tents on the west side of the Common, where troops were stationed during the Jacobite rebellion of '45.

Wanderers round the Common should not fail to notice the four old milestones that still exist. Two are on the South Side, one near Rookery Road, the effect of which is marred by the tin grit bin that is placed too near it, another almost opposite Cavendish Road, and another at the bottom of the High Street. The one on the North Side, opposite Victoria Road, appears to be the oldest of all and is wisely protected by a railing. There is a fifth stone (dated 1743) in a front garden in Cavendish Road, though how it got there I have no idea, unless by "enclosure" in the 18th century! Clapham, as the most central of these stones tells us, is "IV. miles from Whitehall."

The Long Pond, just past the "Windmill Inn," was originally known as the Boat House Pond, and was made by the Lord of the Manor, who planted a hedge and shrubbery round it and here built a boat house for his own private use, as well as a summer house on the banks. All traces of this shrubbery, of course, are now gone.

Opposite this pond is the Notre Dame Convent, in the buildings of which can be seen two older houses. Both of these are interesting to us as being the homes of members of the Clapham Sect. The one on the right (facing the Convent) was the home of John Thornton, and afterwards of Lord Teignmouth, while at the other lived Robert Thornton. The later house was famous for the beauty of its gardens; and in the summer-house (built like a Corinthian temple and still to be seen in the Convent grounds) Pitt and members of the Cabinet were entertained at a special banquet in 1800.

The Convent grounds are still famous for their beauty, and I doubt if there are any remaining within a same radius of London that have preserved more of their rural aspect. The little serpentine "river" winds through wooded banks, and beyond the delightful lawns, bordered by large trees, are meadows and the small "Home Farm," by Crescent Lane, little altered, I imagine, since the days of the Thorntons. In part of an ordnance map (undated)

in Booth's book (1902) this group of buildings is still marked as "Park Farm."

There is one last thing of interest on this side of the Common and that is the old stone on the side of the Post Office, which bears the inscription "Baptist Meeting, erected 1777," which the building was until it was taken for its present use. Its "ecclesiastical" front is still unaltered.

We are now back at the "Plough," to-day the centre of Clapham, but in the days when the village proper was situated in the Old Town merely a wayside house of call for cattle drovers and travellers on the turnpike road.

Near here is No. 5, The Pavement, now converted into a shop. This house was for many years the residence of Zachary Macaulay and the boyhood's home of his famous son. It was from here that Lord Macaulay went to school in Church Buildings.

In Sir George Trevelyan's *Life of Macaulay* we get a most interesting glimpse of the great historian's home and early days between the years 1800 and 1818. The elder Macaulay, says Trevelyn, took a house "in the High Street in that part now called The Pavement, on the same side as the "Plough Inn," but some doors nearer the Common. It was a roomy comfortable dwelling with a very small garden behind, and in the front a very small one indeed, which has entirely disappeared beneath a large shop thrown out towards the roadway . . . Here the boy passed a quiet and happy childhood. He had at his command the resources of the Common, to this day (1876) the most unchanged spot within ten miles of St. Paul's, and which to all appearance will ere long hold that pleasant pre-eminence within ten leagues."

Then follows that pleasing word picture of Clapham Common as young Macaulay knew it, and described by the author as "that delightful wilderness of gorse bushes and poplar groves, and gravel pits and ponds, great and small, which was to little Tom Macaulay a region of inexhaustible romance and mystery. He explored its recesses, he composed and almost believed its legends; he invented for its different features a nomenclature which has been faithfully preserved by two generations of children. A slight ridge intersected by deep ditches towards the west of the Common, the very existence of which no one above eight years old would notice, was dignified by the title of the Alps; while the elevated island covered by

shrubs, that gives a name to the Mount Pond, was regarded with infinite awe, as being the nearest approach within his observation to a conception of the Majesty of Sinai."

Going towards the Old Town is the fine old Georgian terrace of houses (opposite the Cock Pond) known as 'The Sweep.' Though they have had no notable residents they are a most picturesque survival of old Clapham and worth preserving on this account only.

It is generally stated that the Cock Pond was formed in 1773 by men excavating for gravel for the foundations of the Parish Church, this theory, however, is disproved by Rocques' map which shows the pond here twenty-eight years before that.

The old "Cock Tavern," until its re-building a few years ago, was one of the most picturesque inns round London. For 325 years it had stood there, at the very end of the old village, and opposite it, where the fire station was formerly, stood the watch-house from which the "Charlies," as the night watchmen were called, made their nocturnal rounds of the parish. In the old days the "Cock" had a famous smoke-room, with a large ingle-nook, known as the "House of Lords," from the custom of the "fathers of the village" meeting here nightly to discuss local events.

Although re-built it is good to find that this inn has not been completely spoiled (like its not far distant neighbours "The Sun" and "The Bull's Head.") "The Cock" is still a low building and its leaded windows give the place a quaint old-fashioned look, especially at that early twilight hour when lights are lit and daylight not quite gone—then it is that "The Cock" still makes a picture worth seeing, when viewed from part-way across the Common, with the white-railed pond in the foreground. Would that all old inns were restored with the same artistic thought.

Speaking of old Clapham inns, I should like to quote a passage from Leopold Wagner's work *A New Book about London,* which is well worth reading. "As a surviving example of a fully licensed Manor House," he writes, "where two ancient customs have been carried down right into our own times, the "Bowyer Arms" in Manor Street, Clapham, is a most interesting place to visit. A huge baker's oven in the basement still affords evidence of the daily dispensation of a loaf of bread by the Lady of the Manor to the village poor until the mid-Victor-

ian era; while the large room overhead was the scene of generous hospitality meted out to the neighbouring tenantry on the Bowyer Estate when they paid their rents in the present bar-parlour as recently as the year 1905. The discontinuance of both pious practices is greatly to be deplored. In one case the modern Poor Law Adminstration has supplanted the beneficence of the 'Lady,' which term of old inplied 'the loaf giver'; and in the other, matter-of-fact estate agents uniformly collect the rents without a thought for the joyous repast to which, as shown in Sir David Wilkie's famous picture 'The Rent Day,' all comers were welcome. That such social amenities characterised the 'Bowyer Arms' even in the early days of the twentieth century may excite surprise."

The "Bowyer Arms" lives up to its name more than by a mere sign board, as in most inns, for a large placque of the arms of the Lord of the Manor of Clapham still adorns the front of the house.

To return to the Old Town. The best view of this is obtained from the Library corner. This scene, looking towards the red terrace of Wren houses, the quaint old shops at the corner, the church spire behind and the horse trough in the middle of the broad road, still so resembles the main street of an old country town that to the eye of imagination it gives a very good idea of what Clapham was like a hundred or so years ago. The resemblance is very striking—unless there happens to be a motor-'bus in the way to mar the effect!

The antique shop at the corner of Grafton Square, together with the sweet shop and the inn, before it was re-built, were at one time a farmhouse, and the two shops, beyond the actual shop windows, have hardly been altered at all since those days. The farmyard, stables and cowsheds were at the back where the Congregational Church now stands, and the farm fields extended both sides of the main road.

The house on the right of the Old Town that calls itself "Old Manor House" (for some occult reason) has no right whatever to the name. Even the Manor House that stood till 1907 almost opposite only earned its title when the original Manor House in Rectory Grove was pulled down in the early part of last century.

The Old Town Manor House was a fine old Georgian structure with meadows and a lake in its grounds, that once extended back to Macaulay Road. I do not remember it in those

days, but a good many years after, when part of these grounds were built over, I was present at this house on an occasion that affected my whole life—my birth!

We hear many stories of subterranean passages in connection with old houses, most of them, I fear, the outcome more of romantic imagination than strict truth; but in this Manor House I can speak from personal experience as to the existence of one, leading out of the large rambling cellars. I explored this passage for some twenty yards where it was bricked up. Rumour had it that it led to Church Buildings, but whether this was true or not I never found out.

Another memory that comes back to me, apropos of the "Bowyer Arms" of which I have spoken, is going, as a boy, with my elder brother to this inn to pay the rent of the Manor House; it was merely a prosiac cheque in an envelope, there was nothing of the picturesque Wilkie-like spread about the ceremony; although I recall the landlord asking us if we would like any refreshment, which we refused, rather surprised at the remark. This would be somewhere in the late nineties and in view of Mr. Wagner's remarks, must have been the relic of the manorial hospitality to tenants of bygone times.

The original Manor House of Clapham was in Rectory Grove somewhere between Cromwell Terrace and Turret Grove; not a trace of it remains and its actual site is even in doubt.

It was a 16th century building and the octagonal turret which stood at one end is recalled in the name of the street which now runs through its grounds. This house was one of the many places at which tradition stated that Queen Elizabeth dined, and in this case it happens to be proved by documentary evidence; but the second rumour attaching to it, that it was the residence for some time of Oliver Cromwell, has no such support, though this does not necessarily prove it wrong.

An interesting theory was put forward a short time ago by Mr. J. H. Burgess with regard to this house. He pointed out to me the houses opposite Mr. Russell Baker's Boys' Home, with special regard to the old tiled roofs with the two small gables at each end. This roof certainly seems older than the houses themselves and it is Mr. Burgess' idea that when the old Manor House was demolished some of the materials were used in construct-

Manor House, Clapham.

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ing the present two smaller houses. The interior fittings of these are not older than a hundred years, but the tiles are certainly older, and there is a quaintly shaped bay window at the back that looks as if it were built on the foundations of the sexangular tower, which, from old prints, we know the old Manor House possessed. It is an illuminating idea, and certainly borne out by the conjectured site of the old house, which was a long rambling building and could easily have extended to this spot.

Two other houses that once stood in the Wandsworth Road, near by, are worth passing mention. One was Milton House, which stood where Milton Terrace now is, and the other was the original Pennsbury House, nearly opposite. To the first tradition gives John Milton as a former occupier, and to the latter William Penn; though even the traditional evidence is so slender that much faith cannot be placed in either report. Personally, I am inclined to think that in each case the name is father to the tradition rather than the reverse.

We are now nearly at the end of our ramble, which we shall end at a spot that was once the keynote of the village life of Clapham—its old Parish Church; for though St. Paul's Church was built in 1815, there has been a church on this site since early mediaeval days, many hundreds of years before the present Parish Church was built.

In St. Paul's Church are the famous Atkins monuments (thought to be the work of Grinling Gibbons), discovered by Mr. Grover in 1885 in a long forgotten vault beneath the churchyard. The graphic story of this find and a history of the monuments is found in his book. Hewer's memorial is also in this church, togther with many another famous Claphamite of the old days.

The narrow walk through the churchyard to the Wandsworth Road is still quite rural and picturesque, especially in the summer; a green oasis amidst bricks and mortar which is restful to come upon. At the end of this walk is the quaint little court known as Matrimony Place, made familiar to us by Mr. Floris's well-known picture, and where could be more suitable to end this brief story of the romance of old Clapham than a spot with a name so suitable for the ending of all romances as Matrimony Place?

* * * *

Although our ramble is now virtually over and we have seen or heard of most of the

wealthy or famous inhabitants who made history in old Clapham, there is another phase of its past life, some few signs of which still exist to-day though usually ignored by writers on bygone Clapham, and that is the humbler cottage residences of the villagers.

With the single exception of the cottages in Archway Place, of which we have already heard, these are passed by unnoticed even by those who live in Clapham. It is true that most are hidden up side streets and courts, so shut in by newer buildings that they have to be sought out; yet such a search is certainly not unproductive of interest.

Of course no one could fail to see the Polygon, but how many, I wonder, have been into the untidy little square inside, where the age of the houses is more apparent than from the outside. Built in 1792, as the name-placque on the front tells us, the land on which they stand was probably filched from the Common—an eighteenth century custom that became a popular habit all round London.

Downer's Cottages, almost opposite, with the stables on the left, and on the right the pathway that still has a few dim traces of the time when it was a country lane, is another bit of old Clapham of the humbler sort that usually escapes notice.

In the High Street we find Carpenter's Cottages, where the little houses on the left have been a typical village row at one time, an impression heightened when I last saw them by some dozen or so fowls which were pecking the road in front. Manor Street, too, has some glimpses of the past, notably the lane by the Bowyer Arms.

It is in the district of Clapham Park Road, however, that most signs can still be found of cottage life. Perhaps the court known as Acre Square is the most picturesque survival of cottage life left in Clapham, with its flower-filled gardens still giving it quite a rural air in summertime. This little court was better still before the modernisation of the old building at the back, once a school room and library built at the expense of one of the Thornton family. Great Acre Court, close by, though without the touch of vegetation that makes its neighbour so attractive, is worth seeing if only for the quaint row of little wooden houses with their fine old roofs of Dutch tiles. These cottages are hidden from the road by a projecting wall, and the ugly visible side of the court gives no indication whatever of its quaint *vis-a-vis*.

Newman's Court and Wallis's Court on the opposite side of the road, which stand back up openings so narrow that they might cause a very stout person discomfort, both have some old cottages with front gardens, but it is a street a little way beyond that contains the surprise of the road. This is that rather squalid little street known as Pleasant Place, which does not belie its name as much as one might think at first glance; for the determined explorer (and no other would, I imagine, go up so unpromising a road) will be rewarded if he will but venture to the top where he will find himself, if it be summer, confronted by a mass of sunflowers and other flowers and greenery, which flourish in the large triangular piece of ground which is flanked on two sides by old cottages and an old brick wall on the other. It is the most delightful *rus in sub-urbe* in all Clapham, I think. This spot rejoices in the delightfully paradoxical name of "Triangle Square"!

Park Crescent Mews, which lie between Nos. 25 and 26 in that road, contain another surprise. The cottage, as seen through the archway is fairly old, but by itself would scarce warrant mention here, but once through the arch there is something worth seeing round the corner, obviously very much older than the houses in the road. If this long, rather low white-washed range of buildings were not once the stablings and cow-byres of a farm that must have formerly stood here, I should be very much surprised.

In Park Place (a road that few ever go down unless they live there, as both ends lead to places far easier to reach without doing so) there are to be seen on the south side some old cottages with the longest front gardens of any in Clapham, and in some of these a reasonable amount of pride in them is evident, which, I'm afraid, is not the case always.

There are many other old cottages that I could mention, but those to which I have referred will, I trust, be enough to show that Clapham if it has still visible memories of its great days has not quite forgotten those of its humbler village life, even if most of these latter memorials are now half sunk in the quicksands of the years.

* * * *

Apart from its connection with Pepys and Macaulay, mention of Clapham is made by many other well-known writers, which give it a high place among the suburbs of London in English literature.

The Clapham Sect has, of course, been much written about, though anything like a complete bibliography of this subject would be too lengthy for this chapter. Probably the best thing ever written, however, in connection with this movement that roused the whole world is the famous essay "The Clapham Sect." by Sir James Stephen in his *Ecclesiastical Biography* (1849). This book was written in Clapham, when the author was residing at Stowey House on the South Side.

The Clapham Sect is brought into *Against the Stream: the Story of an Heroic Age in England*, by Elizabeth Charles (better known by her *nom-de-plume*, "The Author of the Schönberg-Cotta Family") a book somewhat dull as a novel, but interesting as a study of the times. Both Wilberforce and Granville Sharp figure in its pages, more, however, by influence than in a personal way, and the writer has drawn a picture of Clapham in the days of "The Sect," which, it must be confsesed, is rather stodgy and unrelieved by much brightness. She is rather devoid of humour in her writing and it is a little difficult to say if the stodginess she has introduced into her account of old Clapham was intended or is due to her own lack of the "saving grace."

This stodginess, however, belongs more to persons than to the place, for she has a very pleasing description of Clapham in 1801. "Clapham had its own abundant share of the glories of the spring," she writes, "Ranges of real country fields and of useful farm buildings (picturesque, if picturesque at all, by necessity or accident, not by self-conscious design), lay between the Common and London.

"Every garden overflowed with treasures of blossom into the roads, laburnum, 'dropping wells of fire,' thorns, pink and white, lilacs, and, in the regions around, avenues of horse-chestnut, like processions awaiting some joyous bridal. And in sunny nooks, under these walled paradises, beds of sweet violets, crocuses, clusters of anemones, embracing almost the whole chord of presmatic colour all blending with each other, in rich brocades and 'shots' of interwoven tints, before the ribbon style of art had been invented. And harmonising all, the delicious green of well-kept lawns, penetrating in little creeks and bays under the shadow of the groves and shrubberies. Little paradises walled in from the wilderness, where no thorns or briars could enter."

W. E. Henley, the poet, refers to this suburb in the days of "The Sect" as "Low-living—high-thinking Clapham"; a description which I am not sure is wholly correct, for the old wealthy evangelicals who lived here in those days did not, I imagine, altogether despise what are known as the good things of life!

Hannah More, in her *Letters*, describes a visit she paid to Henry Thornton and Wilberforce in 1794, and paints a pleasant picture of the hospitality she enjoyed at Battersea Rise House. It was here, too, some years later, when it was tenanted by Sir Robert Inglis, that Southey first met Sir Walter Scott. A story is related of Scott on this occasion when his host was showing him round the grounds and pointing out where a hedge had once been across the lawn, Scott gazed at the spot for a moment and then remarked, "I have never seen the ghost of a hedge-row better laid."

Clapham has been famous for its schools, especially at the beginning of the last century; a fact noted by Barham in the *Ingoldsby Legends* in the mock-heroic *The Babes in the Wood*, where we notice the ingenious way the writer forces his rhyme:

"While Jane, as, when girls have the dumps,
Fortune hunters, by scores, to entrap'em rise,
Shall go to those worthy old frumps,
The two Misses Tickler of Clapham Rise!"

While Tom Hood in his *Ode to a Distant Prospect of Clapham Academy* (1861), speaks of another school in Church Buildings (not the one to which Macaulay went, but one a few doors nearer The Chase) when he writes:

"Ah me! those old familiar bounds!
That classic house, those classic grounds,
My pensive thought recalls!
What tender inclines now confine,
What little captives now repine,
Within yon irksome walls."

"Ay, that's the very house! I know
Its ugly windows, ten a row;
Its chimneys in the rear.
And there's the iron rod so high,
That drew the thunder from the sky,
And turned our table beer."

Thackeray, in the second chapter of *The Newcomes*, lays the scene mostly in Clapham in the early years of the nineteenth century and describes a mansion and its inhabitants in the then village. He calls this house "The Hermitage," but several of the old houses round the Common would answer to the novelist's

description when he writes of it "surrounded by lawns and gardens, pineries, graperies, aviaries, luxuries of all kinds. This paradise, five miles from the standard at Cornhill, was separated from the outer world by a thick hedge of tall trees, and an ivy-covered porter's gate, through which they travelled to London on the top of the Clapham coach, could only get a glimpse of the bliss within. It was a serious paradise, . . . the rooks in the elms cawed sermons at morning and evening; the peacocks walked demurely on the terraces; the guinea-fowl looked more quaker-like than those savoury birds usually do. The lodge-keeper was serious, and a clerk at a neighbouring chapel."

In fact all through this chapter it is a very prim and proper Clapham that Thackeray describes; it was a view that Macaulay said was over-drawn, and interesting as this chapter is topographically, I cannot help feeling that Macaulay is more likely to be right from personal observation than Thackeray from hearsay.

Dickens mentions Clapham several times in his novels, but without giving us any details about it. In *Sketches by Boz* (1835) he has an account of the private theatricals at Rose Villa, Clapham Rise, and in *The Poor Relation's Story* (1852) it will be remembered that the narrator of the story describes his lodgings in Clapham Road.

William Cowper was a friend of John Thornton, and probably visited him at his house on the South Side of the Common. When the latter died in 1790, Cowper wrote the well-known poem to the memory of his friend, in which occur the lines:

"Thee, THORNTON! worthy in some page to shine,
As honest and more eloquent than mine,
I mourn."

Dr. Nicholas Brady, who was Rector of Clapham from 1706 to 1726, is well known as the Brady of Tate and Brady's metrical version of the Psalms (1696), though none of them was written here. Another literary cleric was Rev. Henry Venn, who was at one time a curate at Clapham, though reversing the procedure of Brady, who did his best known work before he came here, Henry Venn wrote the book by which he is best remembered after he left. This book was the once popular work *The Complete Duty of Man*. Better known to Claphamites is his son, the Rev. John Venn, who

was born here in 1759, and afterwards became Rector of the church where his father was once a curate.

In several books of collected curious epitaphs is quoted one that formerly was carved on a tombstone in St. Paul's Church, though this stone exists no longer now:

"From Duns secure, if Creditors should come,
For once a Debtor may be found at home;
By Death arrested and in gaol here laid,
The first, the last, the only debt he paid."

Who this successful dodger of debts was has not come down to us, nor has he left behind any clue as to the methods he employed—unfortunately.

It appears that Clapham once possessed a literary gardener, who was employed by Mr. Hibbert, a former resident. It is said that in 1795 this man planted the clump of trees now standing opposite the Common end of The Chase. It seems to have been the fashion in those days to beautify the Common by private enterprise—an excellent fashion the benefit of which we are getting to-day. This gardener Joseph Knight, was the author of a treatise on horticulture, with the curious title of *Proteeœ*.

It was from a school at Clapham that Harriet Westbrook eloped with Percy Bysshe Shelley in 1811; and even before then we read how the lovers used to roam on Clapham Common, though we are not told how the girl (she was 16 and the poet 19) managed to evade the supposed vigilant eye of her schoolmistress—but romantic love seems, in this case, to have laughed at other things beyond the proverbial locksmith.

That Clapham was beginning to alter in character even in the days of its "prime" are proved by the verses contained in *The Spread of London*, by Horace and James Smith, written in 1813:

"The builder's plank, the mason's hod,
Wide, and more wide extending still,
Usurp the violated sod,
From Lambeth Marsh to Balham Hill.

"Pert poplars, yew trees, water tubs,
No more at Clapham meet the eye,
But velvet lawns, acacian shrubs,
With perfume greet the passer-by."

In Dr. Guinness Rogers' *Autobiography* we get some interesting glimpses of Clapham and its surroundings in the sixties of last century.

"On one of my visits to London," he writes, "in 1863, I went with some friends to Richmond. It was a beautiful spring morning, and as I passed along the road and entered Clapham Junction, I saw the spire of the church* of which I afterwards became minister, looking down upon a bright and cheery landscape. Someone in the party said it was our Clapham Church. . . . The neighbourhood of Clapham Junction was very much more rural in its appearance than it is to-day, when the idea of connecting it with the country seems a travesty.

If Clapham Junction then impressed the writer by its rural aspect, Clapham itself was even more picturesque, for two years later Dr. Rogers wrote: "Clapham was at that time really in the country. The Common had an air of rustic wildness, which to those who cross it to-day (1903) would seem to be almost impossible. Around it was a ring of mansions, with their gardens stretching to the next road—a road itself which was only beginning to have a population lining it, which stretched down and, I think, extended to districts which still, in the fullest sense, belonged to the country.

"It is, perhaps, an interesting fact that the houses which were once frequented by the members of the Clapham Sect are amongst the few survivors of the old dispensation. They occupy a little corner of the Common just opposite my own house on the North Side, and it is always interesting for me to look across and see the places where Thornton, Wilberforce and Macaulay were accustomed to meet. . . . These houses, too, simply wait their turn to follow the common fate. The lease on which the property is held may, at any time, fall vacant, and then the hand of the destroyer will come upon this little corner as upon other parts of the Common, which still remains beautiful, but which has lost its sylvan character and much also of the dignity it derived from the luxurious residences by which it was surrounded."

This prophecy has, unfortunately, long since come true.

Here is another account of Clapham that has a touch of the old days about it. "Familiar to all as Clapham is," says the writer, "with its Common and old houses, it still offers an

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* The Congregational Church in Grafton Square.

attraction that is scarcely sufficiently recognised. It has really an inviting air of rusticity. The natives, too, seem to be rustic in their way. There are Claphamites who never ask to leave its placid precincts; their tastes are simple and pastoral. We have heard the sneer, 'a Claphamite order of mind,' which may betoken a compliment. Some would ask to live and die and be buried in their beloved suburb. It is a great occasion when they 'go to town.'

"On the fringe of the Common are to be seen substantial mansions, with their grounds and gardens, tenanted by 'well-to-do' gentry, who have a society of their own, 'keep their carriages,' and give dinner parties now and again. The confectioners in 'The Pavement' have often a busy time of it; 'send out dinners' and equipments in London fashion. It seems like some thriving country town. And yet London is but twenty minutes away. The air is restoring and especially welcome to the smoke-dried lungs of the 'jaded Londoner'; indeed, the wholesome breezes sweep from Wimbledon and Putney Heath on the west, and thus the Claphamite stands on a plateau far above the great city, and there is nothing between him and Brighton."

This might well have been written of Clapham in the early days of the nineteenth century, when "The Sect" was flourishing here, and yet it was penned so short a while ago as 1893 by Percy Fitzgerald. The author goes on to speak of the new Tube to Stockwell as a "curious experience and a pleasing diversion." This period marked a turning-point in the history of Clapham, and if not exactly the beginning of the end of its rural aspect, certainly gave it almost a "knock-out blow" in its fight against modernism; its old-world flavour now only exists in patches where it once dominated the whole district.

G. A. Henty, the well-known writer of boy's stories, resided for many years in Lavender Gardens, off the North Side, and in my boyhood he was a familiar figure walking across the Common with his dogs.

Who wrote the lines:

"The wildest dreams of Kew
Are the facts of Khatmander,
And the crimes of Clapham
Chaste in Martaban"?

I do not know—I saw them quoted anonymously. Clapham is occasionally met with in modern novels. In Sax Rohmer's *The Devil*

Doctor all sorts of mysterious (and utterly impossible) happenings take place on Clapham Common. The spot is not actually mentioned by name, though mention of the Mount Pond, in which the plague pit theory is introduced, and the names of some nearby roads leave no doubt as to its location.

In Mr. Bernard Cape's novel, *The Great Skene Mystery*, the story opens in that part of Clapham which most people avoid—White Square; though I have known romance lurk in even less likely spots than this. It is certainly not a very cheerful picture of Clapham in the sixties of last century that the author paints for us when he writes: "Like the fisherman's bottle, this White Square was entered by a narrow neck or gullet, through which the genie of viciousness could compress itself into an inadequate house room, or thence issue to expand into proportions which were a menace to its neighbourhood. Thieves, harlots and low Irish rapparies formed the bulk of its population; costers and a drunken washerwoman or two were its *élite*."

Things have certainly improved in the sixty-six years since the days here depicted, but the picture of White Square of the past is worth quoting if only for the sake of the contrast—compare this picture with that of the Clapham of rich merchant princes and their handsome houses clustering round the Common.

The same book gives us a brighter picture of Clapham some twenty years later, for the following description of the place in the eighties is distinctly pleasing.

The teller of the story is proceeding up the High Street from Clapham Road Station, and goes on to say: "I came to a sort of little open space, where the single road split out into a fan of three. I was refreshingly struck by an atmosphere faintly redolent of past coaching days. It breathed from the tavern doors of the old 'Plough Inn,' about which were congregated a half-dozen or so of the very legitimate descendants of Tony Veller, but fallen, alas! upon degenerate days. The omnibuses which they drove in there, stood ranked, yellow and green and red, by the kerb.

"So, too, the rows of white posts and rails skirting that side of the Common which made for Tooting . . . a sunny road skirting a great sunny common, where lazy gipsy men of the true Romany chal type, kept a paddock of

donkeys for hire, and little rookeries of crazy tenements marked at intervals the camping-grounds of dead and gone squatters. . . . I sauntered half a mile, perhaps, up this pleasant old coaching way, the open common, with its ponds and trees and gorse thickets, to my right hand, to my left a long rank of houses, comfortable, mellow, prosperous, having for the most part bushy gardens in front, when my eye was caught by a vision of a cosy tavern standing across the way in a copse of elm trees, and bearing in its every appointment and circumstance the tokens of a vanished era. The little paddock of turf in front, planted with the sign of the 'Windmill,' and having its own private posts and rails, round which the drive swept, the wooden horse trough—here was the Regency travellers' rest-and-be-thankful."

And so, as we ended the story of the romance of old Clapham at Matrimony Place, what better spot could we find to end the whole ramble than at a wayside inn?

THE ATKINS FAMILY

by

Rev. T. C. DALE, B.A., F.S.G.

The Atkins Family.

In an earlier article in our series, an account was given of the purchase of the Manor of Clapham by Dr. Henry Atkins, Physician to King James I. Our readers will doubtless desire to learn something of the subsequent history of the family.

The Doctor, at his death in 1633, left an only child, Henry Atkins, who succeeded to all his father's extensive property both at Newport Pagnell and at Clapham. He was knighted by King Charles I., married Annabell, daughter of John Hawkins, of Chiddingstone, Kent, and died July 8th, 1638, in the 44th year of his age. No details of his career are at present known. He was buried in Clapham Church, and the inscription on his gravestone could still be read in 1879. The stone, now quite obliterated, stands at the north-west door of the church. An extract from his will has already been given, where, however, for "His tory" read "Physick" ("to such of my children as shall be professed in Physick, I bequeath all my Physick books"). He left to his eldest son, Richard, "the Testament which I have, with my own annotations upon it," and also one other book of notes upon the New Testament. To his son Henry he left his "Testament in manuscript with the parchment leaves gilded on the edge." Hence it is probable that he was a diligent Bible student. His only daughter, Mary, was to have a portion of £3,000, a sum equivalent to at least £18,000 of our present money. His "loving friend," Mr. Taylor, Rector of Clapham, had £10, the poor of Clapham, £10, and the poor of Newport Pagnell, Bucks., £20. (See his will, P.C.C. Lee, 95.)

Richard, the eldest son, succeeded to the property. He was educated at Hertford School and then admitted as a Fellow-Commoner to Sidney Sussex College, Cambridge, in 1641, at the age of 14, but, like Oliver Cromwell, who had been a member of the same College twenty years earlier, left without taking his degree. He was admitted at Lincoln's Inn in February, 1648, and in 1649-50, the year of the execution of King Charles, was High Sheriff of Bucks. He is said to have been a personal friend of

Cromwell, and to have entertained him at Clapham Manor House. He was certainly a partisan of Cromwell or he would never have been High Sheriff of Bucks., a strongly Parliamentary county. However, after Cromwell's death, he joined the party for the restoration of Charles II., and received as his reward first a knighthood and then a baronetcy, conferred June 13th, 1660, only a brief time after the King had re-entered London. One wonders what his feelings were when he heard of the disinterment of the corpses of Cromwell and other of his old associates from their graves in Westminster Abbey.

He married Rebecca, daughter and co-heiress of a Lord Mayor of London, Sir Edmund Wright, *alias* Bunckley, of Swakelys, a fine Elizabethan mansion which still stands in Ickenham, Middlesex. Aliases nowadays sound hardly respectable, but it was not so in the seventeenth century. The name of the great Protector himself was Cromwell, *alias* Williams, and when engaged in legal transactions he had so to style himself. Sir Richard died August 19th, 1689, and was buried at Clapham in a vault which his widow had constructed in the churchyard. He died intestate, so that the administration of his estate fell to Rebecca, Lady Atkins, his "most mournful relict," as she calls herself. She expended a large sum of money in erecting a fine monument to her husband, herself and their three children in the Clerke Chapel of the Clapham Church. In the original monument, as depicted in a sepia drawing in an extra-illustrated copy of Manning and Bray's "History of Surrey," in the British Museum, the full-length effigies of the parents lay on altar-tombs side by side and the three children stood under a canopy behind them. In front were some fine ironwork railings adorned with armorial bearings, and the whole monument must have been exceedingly imposing. The figures themselves, shorn of much of the accompanying masonry, can be still seen in St. Paul's Church. They are exceedingly good of their kind, and if not executed by Grinling Gibbons himself, as Grover on perhaps too slight evidence assumed, are at any rate of his school. The churchwardens, on behalf of the parishioners, objected to the erection of this huge monument on the ground that it occupied space that was needed for the congregation, and the case came before the Ecclesiastical Court of the Bishop of Winchester. However Lady Atkins contended that the Clerke Chapel appertained to the Manor of

The Atkins' Monument.

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Clapham, and the suit was decided in her favour. Lady Atkins, in her will dated May 16th, 1711, left £30 to "the Churchwardens and Overseers of the Poor of Clapham on condition that they shall appoint from time to time for ever fifteen shillings a year for cleaning and looking after my tombs and figures which are in the said Parish Church, or in my chapel in the said Church, and that the said Churchwardens shall keep the glass windows and tyling in good repair." She also left £50 to the poor of Clapham. When, in 1814, the north aisle and the Clerke Chapel at its east end were pulled down, the question arose as to what was to become of this monument. Lady Rivers, born Penelope Atkins, the last of the Atkins family to hold the Manor of Clapham, had died twenty years previously, and the estate had passed at her death, under the will of the last baronet, Sir Richard Atkins, to his godson, Richard Bowyer. He had sold his life interest to John Thornton, and probably took but little interest in Clapham. So the parochial authorities had the Atkins' vault opened, and placed the statues and much of the stonework of the tomb therein. There they remained until by the exertions of Mr. Grover they were exhumed in 1886, and placed where they now stand in the north transept of St.Paul's Church. A full account will be found in Mr. Grover's book, "Old Clapham," and a transcript of the inscriptions on the monument, with the verses which Manning and Bray thought "not worth transcribing," in the book entitled "Our Clapham Forefathers."

Rebecca Lady Atkins was to have another opportunity of erecting a family monument, though on this occasion of a plain description; for in 1696, her only surviving son, Sir Richard Atkins, the second baronet, died, and was buried under a marble slab within the altar rails of the Church at Newport Pagnell. His epitaph, which really sums up the salient facts of his life, runs as follows:—"Here under lyeth the body of Sir Richard Atkins, Baronet, son of Richard Atkins of Clapham in Surrey, Baronet, and of Dame Rebecca his wife, daughter of Sir Edmund Wright alias Bunckley, of Swakelys in Middlesex. The valuable accomplishments of his mind and body recommended him to the love and esteem of all who knew him, and qualified him for the service of his King and country in a double capacity, as a representative of the gentry of Buckinghamshire in the High Court of Parliament, and as a Colonel of a Regiment of Foot, both which employments

he honorably discharged with unbiassed integrity, and unalterable fidelity. He might have been said to be truly happy, being universally beloved by his worthy acquaintance, and blessed with a numerous and hopeful progeny; had not the latter part of his life been clouded with some domestic troubles caused by the fault of others, not his own, which ought to be covered with a veil of silence. But these misfortunes though in great measure they hastened his end, yet could they not take from him the well deserved character of a true honest English gentleman, a man of strict honour, and a hearty lover of his King and Country. To preserve the memory of which singular good abilities and as an instance of her tender affection to him, the Lady Rebecca Atkins, his mother and sole executrix, has caused this stone to be laid over him. He died Nov. 28th, 1696, in the 42nd year of his age."

His mother gave, perhaps in memory of him, two silver flagons and one silver salver to the Church of Newport Pagnell, for the use of the Communion.

What was the cause of Sir Richard's domestic misfortunes it is now impossible to say, but a clause in the will of his widow, Elizabeth, Lady Atkins, in which she says "being *now* of sound memory and perfect health of body, praise be to God," suggests as a possible cause some temporary mental derangement. She was the daughter of Sir Thomas Byde, of Ware Park, Herts.

Rebecca, Lady Atkins died in June, 1711. In her will, dated May 16th of the same year, she gives elaborate directions as to her funeral. She desires to be "buried in my vault at Clapham which I lately erected in the churchyard there: my body to be carried thither in a herse drawn by six horses, and that there may be at my funeral twelve mourning coaches each drawn by six horses, and [there shall be present] as many poor women as I shall be years of age at the time of my death; everyone shall have a black bayes gown and petticoat with other necessaries that shall be of the value of fourty shillings. And my desire is that all other persons that shall be invited to my funeral, amounting to the number of three hundred, shall have every one of them a gold ring of the value of ten shillings. And those persons that shall hold up the pall shall have scarves and gloves."

It is clear that Lady Atkins did not die at the Manor House of Clapham which adjoined

the church. She probably died at Richmond, as she leaves £50 to the poor of Richmond. She evidently had a great idea of her own importance, and one can imagine her indignation if she had known of the fate of her imposing memorial. She was also a lady of a sporting turn of mind, for she directed her executor to buy 40 tickets of "that lottery wherein it is said there is but five blanks to one benefit," all the advantages gained to be for her great-grandson, Henry Atkins. (For her will see P.C.C. Young, 119.)

Her grandson, Sir Henry Atkins, third baronet, did not long survive her, for he died in August, 1712, aged 28. He was buried at Clapham, but apparently without any monument or inscription; at least, there is no record of any such. Of his short life there is nothing to record, except that he was educated at Corpus Christi College, Oxford, from which he matriculated in April, 1700, aged 16, but never took his degree, and that he married his first cousin, Rebecca Maria, eldest daughter of Sir Wolstan Dixie, Baronet. His only son, Sir Henry Atkins, fourth Baronet, succeeded his father when only about five years of age. In June, 1722, aged 15, he matriculated from Magdalen College, Oxford, and in October in the next year he married Penelope, daughter of Sir James Stonhouse, of Radley, Baronet. From this marriage came, later, the appointment of another Sir James Stonhouse as Rector of Clapham in 1753, and in the present century the new name given during the war to Wirtemberg Street. He died of consumption in France in March, 1728, and was brought back to Clapham and buried there.

He bequeathed £20 to the poor of Clapham, to be distributed by his executors "without the intermedling of the Parish Officers." Although he died so young, he left three children, Henry, Richard and Penelope.

Henry, who was born in 1726, succeeded his father as fifth Baronet. He died in September, 1742, aged 16, and was buried at Clapham. He left £20 to the poor of Clapham. His only brother, Richard, succeeded as sixth Baronet. He was High Sheriff of Bucks. in 1750-51, and soon afterwards sold Tickford Park and the Newton Pagnell property. He died unmarried in June, 1756, and was buried at Clapham. He left £20 to the poor of Clapham. The Clapham estate passed by his will to his sister, Penelope, wife of George Pitt, first Lord Rivers. Had she had a second son, he would have inherited

the Clapham property, but she had only one son, the heir to the Rivers' Barony and estates, and Sir Richard was anxious that the Clapham estate should not be merged in the Rivers property. Similarly, Richard Bowyer, who actually succeeded on the death of Penelope, would have been disqualified if he had succeeded through the deaths of his elder brothers to the Bowyer title and estates.

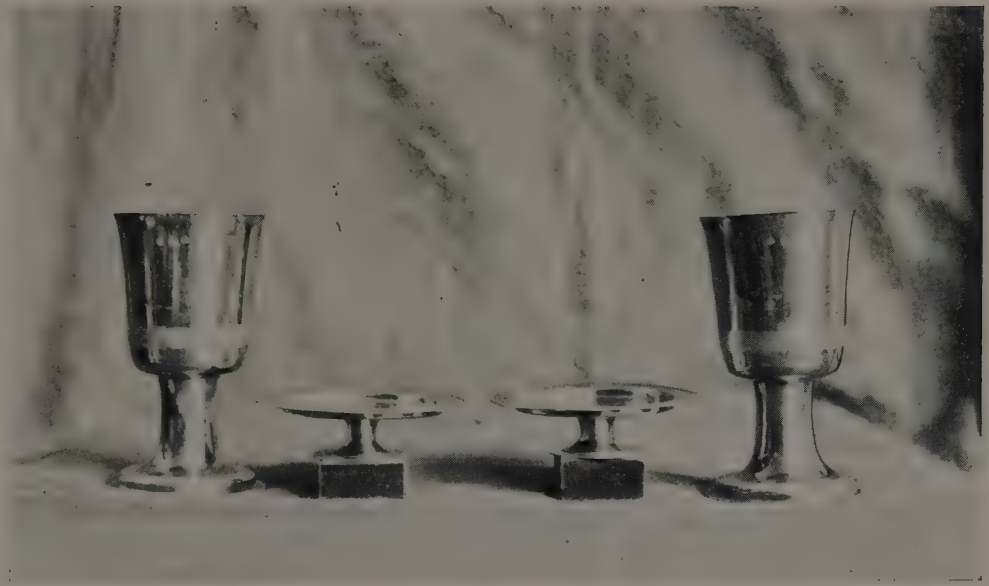
Thus with the death of Penelope, Lady Rivers, in 1795, ended the direct connection of the Atkins family with Clapham which had begun when in 1616 Dr. Henry Atkins, the famous Court Physician, had bought the Manor.

It is curious that though all the Atkins baronets, except the second, were buried at Clapham, no monument or inscription to any of them, except the first, survives or is recorded as having been set up.

Richard Bowyer, who had to assume the name of Atkins as a condition of succeeding to the estate, died in 1820. His son, William Atkins, of Braywick, Bucks., succeeded and, by a private Act of Parliament, took the name of Atkins-Bowyer. The Rev. F. W. Atkins-Bowyer, M.A., Rector of Clapham, who resigned in 1885, was his grandson.

Abraham Atkins.

There is yet another Atkins family which had some connection with Clapham. In 1681, a pair of Communion Cups with Paten Covers were given to the Parish of Clapham, possibly by Rebecca, Lady Atkins, who, as stated above, gave certain Communion plate to the Parish of Newport Pagnell. It would be interesting to know if the maker's mark, "D.G.," between two *fleur-de-lys*, corresponds. This Clapham Communion plate unfortunately passed into private hands, and is now on loan in the South Kensington Museum. It bears an inscription stating that it was given to the Parish of Clapham in 1681, and re-gilt by Abraham Atkins, Esq., 1776. This Abraham Atkins was also a benefactor to the local Baptist community, for in 1783 he endowed their meeting-house with the interest of £2,000. Moreover, by his will, dated July 12th, 1791, he left £2,000 in East India Stock in trust for the benefit of the Baptist ministers at Clapham and fifteen other places. To the "minister for the time being of the Baptist congregation at Clapham of which the late Mr. John Verney was minister," he left thirty guineas per annum. He married, in 1749, Alice Crawley, who probably belonged



Church Plate.

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to the Clapham family of that name. He married, secondly, Susannah Shelford, who survived him. He had no surviving children by either wife, and his extensive property, including Kingston Lisle House, in Berkshire, passed to his nephew, Edwin Martin, who took the name of Martin-Atkins. Abraham Atkins, in his will, desired "to be opened after my death by a skilful surgeon in the presence of a physician of eminence hoping they may thereby attain further knowledge in their several professions for the benefit of mankind, particularly respecting the pain in my stomach, which I have been subject to these sixty years." He was buried in his family vault in Lingfield Church, Surrey.

He was the only son of Abraham Atkins, also of Clapham, a banker in Lombard Street, who was for a short time, 1725-27, Lord of the Manor of Tooting Graveney. Abraham Atkins, senior, left to Mr. Flower, minister at Horsleydown, £30; to the poor of his congregation, £30; to the poor of Clapham, £20; and to Mr. Moses Lowman, a famous Independent minister of Clapham and a noted Hebrew scholar, £20.

He gives no details of his property at Clapham, but it was probably the same house built on land leased from the representatives of William Hewer, to which his son refers. It would be interesting to know more of this Clapham family, which seems to have been connected with the banking family of Martin, a member of which, Thomas Martin, lived in Clapham for nearly fifty years.

The arms borne by Abraham Atkins were: Argent on a cross cottised fleury sable, between four mullets pierced azure, five mullets or: very different from those borne by the Atkins family, Lord of the Manor of Clapham, which were: Azure three bars argent, in chief three bezants.

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CLAPHAM COMMON
IN THE
REIGN OF CHARLES II.

by

Rev. T. C. DALE, B.A.

Clapham Common in the Reign of Charles II.

In 1718, as has already been stated, a lawsuit took place between Clapham and Battersea as to the boundaries of Clapham Common. The action was for trespass against Lord St. John, as Lord of the Manor of Battersea, who had caused a ditch to be dug and a bank with a fence upon it to be erected, to cut off the Western portion of Clapham Common. Clapham won the day, and the Court of Common Pleas declared the portion of the Common in dispute to belong to the Manor of Clapham. Nevertheless, Sir Henry Atkins, together with Hewer Edgeley Hewer, Esq. (who had succeeded to the extensive property of his uncle, Wm. Hewer), Samuel Rush, Esq (whose fine monument still stands in the old churchyard), and other the tenants of the Manor of Clapham, brought a suit in Chancery to obtain a decree against Henry Viscount St. John in order to secure the effect of the previous decision. This latter suit was brought in 1719, but all the witnesses testify to the state of things 30 or 40 years earlier, so that their depositions give valuable information as to the state of things when Charles the Second was King.

The references to the bundles at the Record Office which contain these depositions are C24/1378 and C24/1379.

These references will produce two large bundles which must then be looked through till No. 67 be reached in the former case, and No. 7 in the latter case.

Let us take a typical deponent, Robert Makepeace, and see what he says. First he tells us that he is a labourer, aged about 84 [i.e., at the date of his deposition, 3rd October, 1719]. He has known the complainant Hewer Edgeley Hewer, almost ever since he [i.e., the complainant] was born, and had a kinsman that lived with the complainant's uncle [Wm. Hewer] and used to have him, the said complainant, to school. He had known the defendant [Henry, Lord St. John] for 40 years last past and upwards and first became acquainted with him by doing a great deal of husbandry

work for Sir Walter St. John, his late father, on the estate at Battersea. He has lived in the Manor and parish of Battersea ever since about four or five years before the time of the Dutch wars in the reign of Charles II., and he "the better remembereth the time for that a person having a spite against this deponent would have had the High Constable press him into the King's service in that war." There are two Commons or waste grounds within the Manor of Battersea lying separate from each other, one whereof was formerly called West Heath lying contiguous to a common or heath belonging to the parish of Wandsworth and the other formerly called East Heath or Washingham Common, adjoining to a common belonging to the parish of Clapham. "Some persons do now, and of late have called the said Common called East Heath and Washingham Common by the name of Clapham Common" because part of it is "adjoyne" to Clapham Common, and for distinction's sake, and to distinguish it from West Heath which some persons for the same reason call Wandsworth Common because it lies contiguous to the common belonging to the common of Wandsworth. The common called East Heath within the Manor of Battersea in part adjoined to the common within the Manor of Clapham, to wit, at the North or North East corner thereof by Canterbury Road [so called because the pilgrims from the West to Canterbury passed along it, now North Side]. Here there was formerly a cross cut in the earth for a boundary between the parishes of Battersea and Clapham, and later a post was put up by direction of Sir Henry Hewet, the head surveyor of the highways of the parish of Clapham, which said post "ranged one way with certain ground called Woodfield lying in the parish of Battersea, towards the South one part of the side of the post "Eastly" ranged with and pointed to a certain ditch by which the East side of the said Common was bounded." This ditch was the ancient boundary from North to South. "Two or three years ago a new post hath been erected by the Surveyor of Clapham in the year 1716 at or near the place where the post formerly stood with an inscription that here Battersea parish begins, Clapham parish ends." This new post, in this deponent's judgement, is not put "to bear or point with any of its sides as the former post did exactly to or with the said ancient ditch, but it is a little wrenched or turned somewhat aside, bears a little 'athward' Washingham Common."

[The map given in Dr. Taylor's great work on Battersea, "Our Ladye of Battersea," elucidates this description.]

After a detailed description of the boundaries of the parish, Robert Makepeace goes on to say that the common high road called Canterbury Road, quite up to the aforesaid cross or post at the N.E. corner of the said Common as also Balham Lane aforesaid, have been mended by the order of the Surveyors of the Highways of Battersea, and as long ago as 40 years and upwards till about five years ago that this deponent began to be past his labour, he was almost every year employed therein with his fellow-workmen, and they have dug gravel where they pleased on the East Heath for that purpose without interruption. He hath several years gone a processioning on the parish Bounds with the parishioners. He gives details, but as these are more exactly expressed by a subsequent witness, they are here omitted. He says that of late years several houses have been built, and several inclosures or "Inchroachments" made upon Clapham Common within the parish of Clapham. "And particularly one Mr. Jackson hath lately built an house upon and inclosed near an acre of ground on the said Common almost quite up to the said post by Woodfield Corner," and this deponent "doth judge and believe that near a quarter part of the said Clapham Common hath within few years past being built upon and incroached or inclosed in the whole." It will be seen later that these inclosures on the Common are altogether denied by the Clapham witnesses.

Thomas Mattox, living at the "Sign of the White Lyon," in Rose Mary Lane, in the parish of St. Mary, Whitechapel, victualler, aged above 46, deposes.

He was born in the parish of Battersea, and served his apprenticeship of seven years to his master, Mr. Hugh Berry, gardener, and after wards lived as his servant for 4 or 5 years. . . . An inclosure between Bottlesea Corner and Canterbury Road was called Myer's Close and was rented by this deponent's master; other land at the said corner was called Hungry Leawes [or Leyes] when this deponent was a boy, because of its being full of bushes and brambles, and shrubbed oaks where he remembereth he hath seen gypsys resort to and lie.

"This deponent having been born at Battersea in the year 1673, as soon as he was well able when a boy every year for several years till he

was put out apprentice at about 16 years of age, at the usual time, the Ministers, Churchwardens and other inhabitants of the parish going and processioning, went the Home bounds thereof in manner following, viz., the Boys and those that went afoot set out from Battersea Town with one old Miles, and one old Harwood that were then called and went as Captains of the Boys, and went out of the Town by the Ferry Gardens, and so along the wall by the Thames side to a place called Nine Elms where they met the Minister and the Churchwardens and the rest that came on horseback at a Boundary or Cross over against the house of Mr. Edward Emmes, and proclamation was then made that there was the boundary of the said parish, and the Boys were bid to take notice thereof, and they sang a Psalm there."

And he remembereth they usually drank at a house known by the sign of the Three Sugar Loafes at Nine Elms, and thence they went back again to Battersea fields and in at the Middle Gate in Long Hedge and across Peddars Ground to a cross or Boundary in London Road, where they again met the Minister and Churchwardens, and there they also made a proclamation and sung a Psalm as they had done before. And thence they went up a field called Broomfield or Broomclose to the cross or Boundary on Clapham Common which was as aforesaid the North Boundary between the said Common belonging to Battersea, and the said Common belonging to Clapham, and there they made proclamation again that they were the Bounds of Battersea, and the Boys were bid particularly to take notice of them, and remember such Bounds that they might be able to keep the same in time to come when they that were then men and old men were dead and gone, and that as they had been shewed the same by their predecessors so they, the said Boys, when grown up might show the same to those that were to come after them. And from the said first cross or North Boundary on Clapham Common they went up the said Common from N. to S. in or by the said valley which this deponent believes had been a deeper ditch formerly made to part or divide Battersea parish from Clapham parish in that place. And the Boys were always made to go in Order one by one after another along the said valley or ditch, and so to the Cross or Boundary at the South End of the said Common near to Balham Road aforesaid which leads from Clapham to Tooting. And this deponent hath seen many a Boy pursed for going out of the said ancient Ditch or

Valley to the left hand which they called out of their bounds. And from the said Cross to the South End of the said Common in question, they turned to the Right hand and went by the ditch of the inclosure lying on the left, and by the said Cole's farm and down Ballam Lane aforesaid to the Cross or Boundary there, and so up that lane to the Boundary or Cross at the entrance to the other Common called Wandsworth Common belonging to Battersea, and so on to their other bounds. The several Boundaries or Crosses cut in the ground were opened every year, some person or persons being sent for that purpose the day before or early in the morning of the processioning day to be ready for the said parishioners, and every time they stuck a green bough in each of them. They went upon Holy Thursday except one year that they went the day before which happened on this occasion, viz., the inhabitants of Battersea having observed that the inhabitants of Wandsworth had incroached upon a part of the said Common, belonging to Battersea, called Wandsworth Common, and had cut new Bounds or Crosses upon it, Battersea people went that year the day before Holy Thursday in order to meet and prevent Wandsworth people cutting or opening such their new or incroached Bounds. And accordingly they did meet them there, and a great contest and battle happened there between both parties, Battersea people opposing the men of Wandsworth, and driving them off their part of the said Common, and the Battersea people took away their bread and cheese from them, and staved their casks of beer, and brought away the staves of the casks as trophies of their victory, having regained their ancient Bounds. There was not any contest about the Bounds between the parishes of Battersea and Clapham."

John Gaybird of Crown Court in Warwick Lane, London, lighterman, aged above 60, was born in Battersea, and lived there till he was put out apprentice, and before he went apprentice went several years in the perambulation of the Bounds. . . . "This deponent the better and more particularly remembereth the said ditch from N. to S. for that one year as they were perambulating the said Bounds, this Deponent unwarely running over the said Ditch went upon the Common belonging to Clapham which this Deponent's father (who went as Captain of the Boys) seeing, called this Deponent back to him in haste, and took this Deponent and pursed him before the whole Company. And one Mr. Berry, a Master or

Chief Man of the said parish of Battersea, seeing this Deponent's father so correcting him, asked him why he did so. And this Deponent's father replied because he would make this Deponent his son know and keep within the Bounds. And this Deponent being ashamed to be pursed openly before all the Boys who laughed at him for it, makes him well remember the Pursing, and the said Place where, and the reason why, it was done."

Bartholomew Rich, of Battersea, butcher, aged about 58. He served Sir Walter St. John, the Defendant's father with meat and also the Defendant whilst this deponent continued the trade of a butcher. He believes that he was born in Battersea and was bred up there to the trade of a butcher under his father, Bartholomew Rich, who exercised that trade there. "This deponent for some fifty years last past except some few years that this deponent was at sea, hath gone with the parishioners of Battersea every year in the processioning. When this deponent was young, he was carried behind his father a horseback, and after he was well able to ride himself, his father found him an horse to ride on such occasions, and afterwards this deponent rode his own horse several years on that occasion, and since this deponent hath gone afoot. . . . His father when this deponent was carried behind him on horseback as aforesaid, made this deponent alight at the said North Cross to go afoot with the other Boys, and that then the Boys of Battersea always went along the said ancient ditch. . . . And going such their said bounds by the said Cole's farm formerly, the said Cole and his family seeing them usually made them drink there, and this deponent hath known a whole Paylefull of drink at such times given there by the said Cole to make the said Battersea boys drink, without disputing or disallowing the said Battersea people going such their said bounds."

John Heather, of Balham, in the parish of Streatham, Esq., aged about 54. He believes that he was born at Clapham. He has lived all his life there and at Balham, and in that neighbourhood, except for about seven years that this deponent was abroad from about this deponent's age of 15 years to about his age of 22 years. . . . About 25 years ago a house belonging to Nathaniel Woolfrey was rebuilt in the room of an old house built there before with horse chestnut timber which house appeared to be of some hundred years stand-

ing before it was pulled down. Another house hath several years ago been built on the Waste in the parish of Clapham, adjoining or near to the said Common. He knows of no other house built either upon the Waste ground or on the Common.

William Noble, of Battersea, labourer, aged about 50, was born and bred in Battersea and lived there almost all his time. He has heard one Thomas Wheeler who was a Prentice in Clapham and worked there most of his time declare that when the inhabitants of Clapham went their bounds, they went to the west side of the said ancient ditch, but that they have omitted going the bounds for about 39 years last past. He has known the road called Canterbury Road repaired by Battersea people quite as far as the first mentioned cross. He has known the said East Heath "drove" formerly by old Mr. Spencer, then Pound-keeper belonging to Battersea, and he drove the same quite up to the said antient ditch, and the cattle there found he impounded. An order was made at the Court of the Manor of Battersea that no person should cut and carry away of the said Furze from off the said Common more at a time than he could carry away upon his back.

Thomas Pearcy, cooper, aged near 49, living at the sign of the Cooper and Tubb in Red Cross Street, in the parish of St. Saviour's, Southwark, was born, as he believes, in Battersea where this Deponent's parents lived. He went to school there under the Chaplain of Sir Walter St. John who was one of the Ministers of, and schoolmaster at, Battersea. "Since he was 7 or 8 years of age, at that age and several years after until this Deponent was put out prentice which he was at about his age of 17 years, he hath gone the Bounds of Battersea at the usual time of processioning, to wit on Holy Thursday. He doth remember that one Old Newman was then Parish Clerk of Battersea and that one Old Miles, a very ancient inhabitant of Battersea, went on such precessioning as Captain of the Boys and shewed them the Bounds. The Boys and footmen crossing the road from London to Kingston always went over the stile or fence into a Broomfield upon Sunny Hill, and went up and crossed the inclosed Grounds between the said road and the said Common called Clapham Common, and came into the said Common at the North end of the said Ditch where they were met by the horsemen. The said Ditch

was an ancient Ditch when this Deponent was a boy and seemed then to have been made the best part of 100 years before. . . . . He hath seen the Boys of Battersea cut Furzes on the said Common called Clapham Common where they pleased without interruption, which Furzes were then commonly cut there and used by the inhabitants of Battersea to heat their ovens withall, and for other uses as fuel."

John Brittain of Kennington, labourer, aged about 72, has known the parish of Battersea about 40 years last past, this Deponent then going to live within the said parish where he lived first as a servant several years and afterwards married, and kept house there for about 19 years, and hath since worked in Battersea parish. He has been employed to go with his spade and new open the ancient Bounds or Crosses from place to place as they went along, and stuck a Bush or Bough at every such place. . . . . Above 13 or 14 years ago this Deponent hath been with Old Spencer, formerly Poundkeeper of Battersea when he hath "drove" the said Common so bounded as aforesaid, and hath many times assisted the said Spencer in driving the said Common which was generally done twice a year. They impounded the cattle found within their bounds, and detained them till the respective owners thereof were obliged to pay, and did pay, some money to take them out of the pound again.

Thomas Myers of Vauxhall, cordwainer, aged about 65, lived at Battersea with his father Thomas Myers when a child and was born there, and was bred up as a shoemaker, first with his father and then with his brother who both lived in Battersea. At the age of 11 or 12 and some years afterwards, he went round the bounds. [He deposes as to the bounds much as before.] "He doth remember that his father kept a cow or two, and sometimes a horse which was sometimes on the said Common called Clapham Common, and when he bought in a New or Strange Cow, this Deponent was ordered to tend her on the said Common and brought her home at night till she was settled to the said Common, and then the inhabitants of Battersea had the liberty of the said Common quite as far as the said ancient ditch to keep their cattle thereon."

Benj. Morrison of Battersea, pound-keeper, aged about 55 years, was brought very young by his father and mother to Battersea and in his first years of service lived a servant for about eleven years in the family of Sir Walter

St. John. He has known the Manor of Battersea above 40 years, having lived in Battersea ever since he was 3 or 4 years of age as he believes, except about three years that he was servant to, and lived with Sir Edmund Turner of Lincolnshire. . . . "He never saw Clapham people drive their cattle over the said ancient ditch upon the Battersea part of the said Common, nor Battersea people drive upon the Clapham part of the said Common. The aforesaid Common belonging to Battersea "hath been drove" several times within these 20 years last past, to wit by Old Spencer formerly pound-keeper of Battersea, after his death by one Robert Tickner, pound-keeper, with the assistance of some of the copyholders. All the Cattle and sheep found on either of the Commons were impounded, and the inhabitants of Battersea paid sixpence each for a horse or cow and sixpence a score for their sheep to have them out of the pound, and the inhabitants of Wandsworth were obliged to pay double the said rates, but the inhabitants of Clapham replevyed [i.e., recovered by giving security] their cattle impounded, although this Deponent hath heard that they formerly paid, as did the inhabitants of Wandsworth, double the rates of what the inhabitants of Battersea paid. Over against the end of the said Ditch, this Deponent remembers a pond of water on the Clapham side, lying upon the Common which pond is now or a great part of it filled up and inclosed by a brick wall lately built, belonging to a house lately built there, now in possession of one Mr. Jackson, and of late they have ploughed on the Clapham part of the said Common from Mr. Jackson's house quite across to the other side of the said Common, being intended, as it is given out, for a walk over the said Common to the said new house."

THE CASE FOR CLAPHAM.

Here ends the case for the Battersea folk. It will be observed that the evidence hinges largely upon the ancient ditch as marking the boundary of the disputed part of the Common, and the right of user exercised by the Battersea copyholders. But the Depositions on behalf of Clapham throw quite a different light upon the matter.

Benjamin Gauden of Chertsey, Surrey, Esq., aged about 78, deposes. He has known the Manor of Clapham for 70 years, having been bred up there under his father Sir Dennis Gauden, and lived there for many years after-

wards until about two years after the death of his father.

The Common is about 200 acres and begins on the north part from a certain highway called Clapham Street and extends all along from thence on the North Side to Washingham Lane als Green Lane which lies near the road leading to Wandsworth. The North Side abutted and bounded by Lands lying partly in Clapham and partly in Battersea parish. And from the said Washingham Lane by a Nook or waste ground lying between Bottles Corner and Washingham Lane towards Wandsworth Road. The said Common or Waste extends itself west or north west to Bottles Corner and so on along northwestwards, from thence westwards it abutts on certain lands in Battersea parish to Ballam Lane, or Ballam Wood Lane leading from Clapham Common to Wandsworth Common, and down Ballam Lane abutting northward on Ballam Wood in Battersea Parish as far as the watercourse or sewer lying across that Lane near adjoining to Wandsworth Common, and on the South side of the said Ballam Lane from the said watercourse leading upwards to the end of the said Lane which lieth open to Clapham Common, the same is bounded by lands in Clapham parish, being the freehold estate of Complainant Hewer in the tenancy of Henry Cole, formerly in the tenure of one Nokes, and next to those lands the said Clapham Common extends itself to the Lane leading to Tooting and Epsom and is next part bounded by part of Streatham parish, and from the said road to Tooting, it extends on the East or N.E. part to a lane leading to Bristow Causway, and adjoining to the road leading to London on the East, and from that road extends itself eastward to the aforesaid highway called Clapham Street. Clapham Common from the said road leading to Tooting is bounded northeastwardly and eastwardly by lands in the parish of Clapham, part of which lands viz. those lying between the lane leading to Bristow Causway and the road leading to London, are in the tenure of Thomas Early. The said Common is now commonly called Clapham Common and hath been always called by that name during all the time of his knowledge which is at least 70 years, and by no other name that he ever heard of. The whole Common as described is in the Manor of Clapham, and the freeholders and tenants of the Manor and parish of Clapham have had rights of Common. Deponent never heard that they were interrupted in such enjoyment thereof

till Lord St. John three or four years since interrupted the same by causing a ditch to be dug and a bank to be cast up about 154 rods long and 10 feet wide quite "cross" the said Clapham Common from the south side near the road leading to Tooting to the north side of the said Common where the parishes of Clapham and Battersea adjoin, with a Gate at the end of the said Bank on the North side thereof intending to take in the west part of the said Common so divided, abutting on the North and West to Battersea Parish and on the south to part of Streatham parish, and the freehold lands of Mr. Hewer in the tenure of Henry Cole, pretending the same belonged to the Manor of Battersea. But such severance did not continue very long as the Complainants to assert their rights caused the gate to be pulled down some short time after it was set up, and some time afterwards caused the bank to be thrown down and the ditch to be filled up. This Deponent's father, Sir Dennis, from the time of this Deponent's memory (which is at least 70 years past) until his death which happened about 31 years since, was the owner of the aforesaid freehold lands in Clapham until, some few years before his death, Mr. Hewer purchased the same of him. These lands now in tenure of Henry Cole, were kept by this Deponent's father in his own hands who employed one Nokes as his bailiff. The said farmhouse abuts upon Clapham Common. The Deponent's father had right of common because of the said lands. Afterwards the said Nokes became tenant to his father.

Many years ago there was horse racing upon the said Common by the gentry of Clapham, and to such end about 5 posts were set up on the said Common at certain distances beginning at the Windmill on the east of the said Common, and from thence to the place where the white post hereafter mentioned now stands, and from thence to Botles Corner and so along the upper part of the Common so severed or inclosed, by the ground in possession of one King and so round the Common to the Windmill aforesaid and the gentlemen parishioners of Clapham caused the furze and fern to be grubbed up, and levelled the ground for such horse racing and all this was done without interruption. And this Deponent remembereth the grandfather of Mr. Heather, and other persons of Clapham parish and their shooting at Butts with Bows and Arrows on the aforesaid upper part of the Common so lately inclosed. The furze was cut and the ground

levelled for their better accommodation in such diversions, and this was likewise done without any interruption.

There was formerly a Cut in the said Common of about 100 Rods in length and about 4 feet in breadth near that part when the aforesaid fence was made which same Cut ran crooked and was made before the time of this Deponent's memory as he believes, and was made only for the purpose of draining the said Common. . . . The said Cut was very shallow, and Carts, Coaches and horses and people on foot used to go over the same for it was not any inclosure or severance, or division of the said West Common, but was made only for the better draining of the said Common.

Between Botles Corner and the road leading to Wandsworth, the nook or slip of land called Battersea Rise (which this Deponent takes to be no part of Clapham Common) doth lie. There is now a dwelling house at or very near Botles Corner, but whose the said house is, the Deponent cannot say, but well remembers there was formerly no manner of house there. Formerly some inhabitants of Battersea used to put their cattle upon the said Nook, or slip of ground and appointed a herdsman to stay near the said Botles Corner to take care that the cattle so depastured did not stray from thence upon the Clapham Common.

The white post marks the boundary of Clapham and Battersea parishes near a Close in the parish of Battersea called Woodfield, and this Deponent remembereth that formerly there was no manner of post in the said place or any where else on the North Side of the said Common, except the racing posts aforesaid, but the bounds of the said parishes were then marked out by cutting a cross in the Turf.

He knows the Lane called Ballam Lane or Ballam Wood Lane, and formerly knew the said Hill or rising ground formerly in the said lane called Windmill Hill, the soil whereof hath been digged and carried away by leave of the Lord of the Manor of Clapham. This Deponent's father, Sir Dennis Gauden, in his time caused gravel to be laid in the said lane for the repairing thereof as belonging to the parish of Clapham.

A cross used to be cut on the right hand side of the Lane near the Watercourse there as the boundary of Clapham parish. He remembereth that in the ancient perambulation of Battersea parish they came on the North part of the said

Clapham parish no farther than the Gate near the white post aforesaid or the place where the white post stands, and also used to go along within the inside of the hedge there ranging to Washingham Lane and did never cross over Clapham Common. His father's cattle pastured on that part of the Common and were never driven by order of the Lord of the Manor of Battersea or impounded.

During the time of his knowledge he never knew or heard of any waste or Common called Washingham Common als East Heath, and if there had been any waste or Common so called, he this Deponent is very certain he should have known or heard thereof.

Richard Noake, living in the parish of Clapham, husbandman, aged above 66, has known the parish of Clapham for about 54 years past, having during that time lived in Clapham. His father, Thomas Noake, was tenant to Sir Dennis Gauden, of the farm of which Henry Cole is now tenant. The deponent himself is not a parishioner of Clapham, nor a tenant of any farm or lands within the parish of Clapham, but only lodges in a house in Clapham parish belonging to Mr. Perkins. He deposes as to the boundaries of the common, and as to the carrying away of the soil of the sandhill called Windmill Hill in Ballam Lane, very much as Benjamin Gauden had done. He goes on to say that a well was dug by Richard Trimmer, a gardener of Clapham, who lived where Mr. Jackson now lives on the north side of Clapham within the western part thereof which was lately, as aforesaid, endeavoured to be inclosed, and he put a tub in the said well which continued till about 22 or 23 years ago when the late Mr. Hewer caused the well to be digged deeper and put a larger butt with iron hoops into the said well for holding the water springup from thence. And from the first sinking of the said well the inhabitants of Clapham have fetched their water thence without hindrance save only for the inclosure aforesaid. About forty years since Mr. Muns and Mr. Roberts, then inhabitants of Clapham, caused two butts to shoot at with bows and arrows to be set up on the westward part of Clapham Common (since endeavoured to be severed) and caused the ground to be levelled, and they and other friends diverted themselves in shooting with bows and arrows, and were never interrupted.

And thirty years since there was horseracing upon the said common from near the Windmill Hill on the East part thereof quite round about

to the North side thereof or near Botlesse Corner and from thence near King's Grounde on the West part (since as aforesaid endeavoured to be inclosed) and so on to the South part of Clapham Common till they came to the East part where the horses started.

The gentlemen of Clapham were at the charges of setting up several posts both on the East and West part of the common the better to guide the said races, and in cutting of furze and levelling the ground on both the East and West parts thereof.

This deponent fetched a tree from the said Henry Cole's farm then in the occupation of this deponent's father, and set in the ground near the said Windmill Hill as a mark for the racehorses starting and coming in by such tree. And such horseracing continued about four years, and there was never any molestation or interruption given thereto.

Another witness, William Witcher, husbandman, aged above 62, relates how Lord St. John caused the western part of Clapham Common to be inclosed with a bank which extended about 180 rods in length, and was about 10 feet in breadth. At its foot was a ditch of the same length and breadth, and about 6 feet deep. From the top of the bank to the bottom of the ditch the depth was about 10 feet. This inclosure continued for about half-a-year or upwards and then "the persons in Clapham, having right of common, threw down the said gates or rails [which had been erected on the top of the bank] and made breaches in several places in the bank and threw the earth or rubbish into the ditch." Upon this there was entered a trial at law "at the last Lent Assizes was a twelve month," the result of which was in favour of the commoners of Clapham. Whereupon the men of Clapham "caused all the remaining part of the Bank to be thrown down, and filled up the ditch, and levelled up the whole inclosure."

It is satisfactory to note that neither side can bring any evidence to show that there had been any recent inclosures of the common except Mr. Jackson's house, and a house called Makepeace's house built about 23 years before (i.e., in 1696). The latter house was on land undoubtedly belonging to Lord St. John, and stood within "about two rods of Botlesse corner in the inside of the inclosed lands." This last statement "in the inside of the inclosed lands" seems to show that the house was not actually on the common land. As for the ancient ditch,

upon which the witnesses for Battersea lay much emphasis as marking the true boundary between Clapham and Battersea commons, the witnesses for Clapham deny that this ditch was a boundary at all. There was formerly they say "a cutt or sort of a ditch" on the common near to the part where Lord St. John made his ditch. It was not so long as the new ditch, only about two feet in breadth, and "very shallow, and no manner of severance of the common." It did not hinder the cattle from going over but was only a cut for draining the common.

Another witness says that the well dug by Trimmer lies about 200 yards beyond the said west post westwards, and without the ditch adjoining the defendant's (Lord St. John's) lands there. He remembers the well above twenty years and the inhabitants of Clapham have during that time fetched water from thence, it being a very good spring, and it hath always during that time been esteemed a common well for Clapham parish. The inhabitants of Clapham have kept up and repaired the well, and have likewise repaired the way to the well from time to time, the way thither having been very bad insomuch that they could not without repairing thereof get thither to fetch water. Some persons have, and still do make a livelihood in fetching water from the well for the use of the inhabitants of Clapham.

Another witness says that when the ditch cutting off the west part of the Common was made by Lord St. John, and the copyholders of Battersea, the inhabitants of Clapham "were denied to have water there without paying for it, but nevertheless they would not comply but went through the gates there set up, and fetcht water from the well without paying for it." The well was called "Trimmer's Well."

Further evidence is given about the horse racing. Eight posts were set up about a quarter of a mile distant one from another, and there used to be several horse races run from post to post beginning at or near the said Windmill on the east part of the common. One witness says the course was made "for the encouraging of horse racing and drawing of the company together upon those occasions to promote the Trade of the Public Houses in Clapham." The racing began about the year 1678. The inhabitants of Battersea have kept a special herdsman to prevent their cattle from straying over into Clapham Common where they were liable to be impounded. One deponent "hath rode from

Battersea to Clapham when a cow hath strayed from Battersea Rise on to Clapham Common, about 10 or 12 rods within that part of the common which was lately inclosed, and Gibson (the Battersea herdsman) seeing the deponent hath called to him and said "Giles, prithee turn that cow back again," and accordingly this deponent turned her back again." He himself had a horse, "near forty years ago, which strayed several times from Tooting upon the upper part of Clapham Common which was lately inclosed, and Richard Clarke, then pound keeper of Clapham, impounded the horse in Clapham pound, and this deponent paid what was due for impounding him."

The practise of Archery was evidently a popular sport in Clapham. Thomas Cole, a joiner, aged 57, who has known the manor of Clapham for 46 or 47 years, "well remembereth that Mr. Muns (late grandfather of Mr. John Heather), Wm. Hooker, Esq., Mr. Roberts (a bricklayer), and Mr. Hagbes (who kept a free school in Clapham), all of Clapham parish, used formerly to shoot at butts on the aforesaid upper part of the common. Part of the common was levelled for such diversion, and this deponent several times attended in such their diversion, and fetcht their arrows." He "also remembereth that many years ago the parishioners of Clapham used to play cricket matches on the aforesaid upper part of the common, and never heard nor doth believe that any manner of interruption was given to such shooting at butts, horse racing or cricket matches."

John Heather of Balham, Esq. aged 54, says that though the galloping and riding occasioned by the horse racing very much damaged and impaired the herbage of the common, no objection was taken thereto. He "very well remembers that when he was a little boy he lived with his grandfather, Mr. Edward Muns, at Clapham, who with Mr. Roberts of Clapham did almost every week, if fine, in the summer use to go on that westward part of the common lately endeavoured to be inclosed, and there set up marks and butts, and with bows and arrows to shoot at the same for their diversion. And this deponent being a young boy (among many others) used to go with them to take up their arrows for them. And the said Mr. Muns in the spring usually sent his gardener to cut the fern, bushes and heath, which in the winter had made the place of their shooting uneven, and to level the molehills on the same which his gardener did accordingly without interrup-

tion. And this deponent never heard but that Mr. Muns went a diverting himself with shooting on such part of Clapham Common until he left Clapham which was about 20 years after."

Thomas Cole says that his late father Thomas Cole many years ago told this deponent that he well remembered a Windmill then formerly standing on the hill in Ballam Wood Lane, and that the mill was removed thence to the east part of the common to the Windmill Hill where the starting post for the races was.

When Dr. Henry Atkins bought the Manor of Clapham there were, and had been for a considerable while, two windmills. Clearly one was in Ballam Wood Lane, but where the other was, there is no evidence to show.

Taken as a whole the depositions, of which only extracts have been given, supply us with a vivid impression of the use made of Clapham Common some two hundred and fifty years ago. One wishes indeed that some account of the cricket matches might have come down to us, and if the men of Battersea had been as zealous in defending their supposed rights against the men of Clapham as they were against the men of Wandsworth, we might have heard how, after a pitched battle, the stumps and bats were carried off as trophies. But one suspects that the Battersea men were too good sportsmen to wish to interfere with either cricket or horse racing, even when they were carried on upon that part of the common which they regarded as the property of Battersea.

SOME MATTERS

Concerning the Clapham Estate of

William Hewer, Esq.

by

Rev. T. C. DALE, B.A.

Some Matters concerning the Clapham Estate of William Hewer, Esq.

A MYSTERY SOLVED.

The late Mr. Grover, in his well-known book "Old Clapham," refers to "a curious mound called Mount Nod" in the garden of No. 17, Cedars Road, by Wix's Lane. There was a tradition, he says, that it was a Roman tumulus, and he had a tunnel driven into it with negative results. Now in the Public Record Office, there is to be found the record of a Chancery suit (C24/1383/24) brought in the year 1719 by Hewer Edgley Hewer, the nephew and heir of William Hewer, against his father, the Rev. Samuel Edgley, Vicar of Wandsworth, who was Executor and Trustee under William Hewer's will. There was some dispute as to monies expended under the Trust.

Joseph Saunders of Clapham, gentleman, aged about 40, deposes. He was steward to William Hewer from about Lady Day, 1711, till his death (in 1715), and is now steward to Edgley Hewer.

He says that in 1716 Samuel Edgley directed that a rising ground of hill in the lane leading from the mansion to Kingston Road, commonly called the back Chase, to be levelled and made even in order to render it easier in coming up to the mansion house and to give a better prospect to some additional building to the mansion house. The complainant was not then in England but in some parts beyond the seas. He passed the accounts on his return, but with this objection, viz., he said that it was very hard that other people should direct the laying out of his money, or words to that very effect.

In the lifetime of William Hewer, there being a heap of rubbish lying in a corner of a field of the said lands, this deponent by his direction caused the same to be made in the nature of a Mount and it was called the Mountfield, and after his death, the same being grown in decay, the complainant, Mr. Edgley Hewer, ordered this deponent to repair the same, and afterwards upon occasion of levelling the said rising ground, this deponent caused a very great part of the soil or earth to be carried to and laid upon the said mount, and repaired the same.

THE BUILDING OF THE NORTH AISLE OF THE OLD CHURCH.

Mr. Saunders goes on to say that since the death of William Hewer there hath been in the whole laid out and expended the sum of six hundred pounds and six shillings in the building of the North Aisle and Vestry Room and the West Gable end of the Parish Church of Clapham and in pewing the North Aisle and the gallery over the said Vestry Room, and in mending the pavement of the said aisle. There has also been expended £30 in repairing the wall round the school house yard, and in setting up gates and posts since William Hewer's death. He believes that the building of the North Aisle, Vestry Room, etc., was done with the consent of the complainant Hewer, for this deponent charged him with the expenses thereof, and he made no complaint.

WILLIAM HEWER'S HOUSEHOLD EXPENSES.

Mr. Saunders says that William Hewer kept about 60 acres of land in his own hands, the produce being applied towards housekeeping: the wheat for bread, the barley being exchanged or sold for malt for brewing, the beans and oats for feeding horses and hogs, and the meadow ground was partly grazed with some cows and horses and asses, and the rest mowed and spent in fodder for his cattle. The arable land was worth twenty shillings per acre, and the meadow land twenty-five shillings per acre.

James Duke Crisp of Wandsworth, gentleman, aged about 33, says that he has gone through the ledgers kept by William Hewer and his steward Joseph Saunders, for the period from April 1, 1711, to March 31, 1715, and finds that the expenses of William Hewer in housekeeping and the charges incident thereto at Clapham, were £5,845 7s. 5½d. in all, which amount to £1,411 6s. 10½d. per annum. This sum does not include the sum received from the produce of the said lands, but the sums expended on the farm are included.

William Hewer's cousin, Ann, wife of the Rev. Samuel Edgley, and mother of the complainant Edgley Hewer, managed his house. She lived with him for 33 years before his death.

In order to arrive at the present day value of the above sums we must multiply them by at least six. It will thus be seen that William Hewer, who, it will be remembered, began life as the clerk of Samuel Pepys, lived in considerable style, and died an exceedingly wealthy man, as money went at the beginning of the XVIIIth Century.

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Clapham Antiquarian Society.

Clapham and the Clapham sect.

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Clapham as depic

John Rocque in 1746.